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CHRISTIAN WORK;

OR,

NEWS OF THE CHURCHES.

CONTENTS:

	PAGE
THE PAST YEAR	1
A SERMON ON TITHES, AT HARPOOT	3
CHOTA NAGPORE MISSION	6
ANCESTRAL WORSHIP IN CHINA	8
THE TRIALS AND CONSOLATIONS OF MISSIONARY LABOUR	11
THE EDINBURGH MEDICAL MISSIONARY SOCIETY	14

INTELLIGENCE.

ENGLAND.—The change of ministry—Daring of the Ritualists—The late Archbishop's charge—The working classes—Grant to Natal—Sunday League, &c.	16
SCOTLAND.—The Union—Dr. Macleod on India—Dr. Guthrie's Ragged Schools—The Patronage Question	17
FRANCE.—The Empire and the People—Berryer—Gross superstitions—Want of faithfulness—Young Men's Associations—African missions	18
BELGIUM.—Address of the Bishops: its political bearing—The priests and the schools	20
HOLLAND.—Meeting of Jewish Proselytes	22
SPAIN.—Effect of past persecution	22
GERMANY.—The Schleiermacher Festival—The High Church party and its tactics—The Ritualists—The Hope of the Future—Sunday Schools	23
ITALY.—Evangelistic sketches from Venice, Catania, Brescia, Ancona, Leghorn, Naples, &c.	24
GREECE.—The Hellenic Church	27
BURMAH.—Tour East of Prome—Mission gains	27
SANDWICH ISLANDS.—American Mission	28
CAPE COAST COLONY	28
UNITED STATES.—Survey of Missions of American Board—The Thanksgiving Day: Sermon by Mr. Beecher; other discourses, &c.	28
BRITISH COLUMBIA	30
SUGGESTIONS AND REPLIES.—Cripples' Home	31
LITERATURE	31

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CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

THE PAST YEAR.

We begin a series of papers with the new year, giving a bird's-eye view of the chief events of religious interest of the month, which will also enable our readers better to understand the details of intelligence furnished. In the first of them it will be of more interest to refer to what has passed during the year 1868 than during December only.

The present is a period of rapid changes, and also of strangely conflicting movements. The connection of different countries by the railway and the telegraph is producing its effects in drawing the nations together, and in the breaking down, especially among the more isolated, many of the old barriers of superstition. Mission work is also accomplishing its purpose, more or less rapidly—in some parts, bringing over the people in large numbers from heathenism, in others undermining its power, and preparing gradually for its overthrow.

The most remarkable missionary triumph of the year has been in the island of Madagascar. The blood of the martyrs has here proved the seed of the church; the endurance of these faithful ones testified anew to the vitality of the Gospel of Christ, in making men ready to suffer all things for the name of their Lord. Since the death, years ago, of the persecuting Queen, the Christian cause has rapidly been gaining ground, but now it appears as if the great mass of the population, in the central district at least, with the rulers are prepared to embrace Christianity. The London Missionary Society has been singularly favoured of God, but nowhere has its work been more blessed than in the island of Madagascar.

The American Mission in Turkey in Asia continues to be attended with remarkable success. It is a question indeed whether a very large proportion of the Armenian Church will not soon be reformed. Christian congregations of self-denying zeal are rising up in and about the old centres of the Church of the Apostles. No mission is more hopeful; none more worthy of the encouragement of Christian men. The Turkish Missions Aid Society, formed in this country to aid this great mission of the East, deserves, and will have, we hope, more and more, the liberal support of those interested in the dissemination of pure Christianity.

The various missions in China have prospered more than in any previous year. Christianity, though it has the opposition of many of the learned class, has not to contend with a consolidated system like that of Hindooism; its successes have therefore been more rapid. The Chinese have also shown a singular aptness for organising themselves into churches, with regular forms of church government. One of the most remarkable missionaries of modern times—William Burns, a man truly of apostolic spirit, has passed away from his labours to his rest, worn out with privation and persevering toil. He had a wonderful facility in acquiring languages and dialects, and he has sown seed probably in many districts through which he travelled, the springing up of which to life will be heard of in after days. A persecution has recently taken place in Yang-chow against a mission known as Mr. Taylor's mission, in which many agents are employed who

adopt the Chinese dress, method of eating, &c. Suspicions had arisen among the common people, and the foulest calumnies had been circulated, till they were roused to an attack, in which the members of the mission escaped narrowly with their lives. The matter was, by latest intelligence, exciting the active interference of the British Government. The case is exceptional. Generally the missionaries have been secure in their journeyings, and have been well received, though in Formosa also there has been persecution. In all the free ports, as well as in Pekin and many other ports in the interior, the missions continue to be enlarged and strengthened.

In India the work proceeds quietly but surely. Education and other influences have undermined Hindooism among the intelligent classes. The wisdom of Dr. Duff's mission system has been strikingly vindicated. The reports of Dr. Macleod and Dr. Watson, after their tour of last winter, showed very clearly how much had been accomplished. Still, while Hindooism is tottering to its fall, it is to be lamented that genuine Christian truth is not more rapidly taking its place. There is a very large class who welcome all the infidel productions of England, France, and Germany, and who console themselves with the idea that, if their own religion has no foundation of truth, it is only in the same position as Christianity itself. The circulation of volumes in defence of Christianity — written expressly by those acquainted with the turn of the Indian educated mind—might prove of great value at the present time. It is evident that men of sterling ability are needed to combat the present tendencies of many of the educated Hindoos. The system of caste and idolatry is giving way; but what is to rise up in its place? The most remarkable successes, as to absolute gains of converts, have been recently among the wild aboriginal tribes of the Kols, the Santals, and others; and who knows but that God may choose these comparatively unlearned and unsophisticated tribes to confound the things that are mighty! One of the great difficulties, as shown by an able missionary, Mr. Miller, of Madras, at present in this country, is to deal with a mere subtle sophistry where there is scarcely a trace of conscience left. Men have not the moral basis which might lead them to recognise sin, and therefore the great doctrines of the cross fall powerless on their ears. This position of affairs, especially among the educated, leads us to doubt much whether great judgments and overthrows may not take place, in which this class of subtle conscienceless men shall be degraded, before the full triumph of the kingdom of Christ in India.

On the continent of Europe, the most remarkable event has been the revolution in Spain. This movement has been hailed by all the friends of religious liberty. The Queen of Spain, under the evil influence of the Court of Rome, had been for years past persecuting those among whom the seed of the Gospel had taken root. The Evangelical movement had been checked by this means; but now the field is again open, and we cannot doubt that a large number will soon proclaim their faith. The Spaniards are thoroughly weary of the rule of priests, though still very superstitious, and a movement, if once begun, might rapidly spread. The Gospel in Italy has been making very considerable progress. The converts gained are, many of them, acting with great consistency, and almost every town of importance has now its evangelical congregation. The recent severity of the papal government, in executing popular leaders of the invasion of 1867, is making the common people more than ever impatient with the system, and may tend indirectly to promote much the evangelical work.

In France, while there continues to be much Protestant activity and success, the spreading of a gross materialism among the educated and uneducated becomes more and more alarming. In Germany there has been the great celebration of the Reformation at Worms. The revival of religious life goes on in many parts. The old Protestant spirit of Bohemia is reappearing with new power, since the pressure of Romish intolerance has been removed by the war of 1866. Austria has torn her concordat with the Pope to fragments, having learned the fatal influence of her papal alliance, and in many parts of her eastern empire we may expect to see reappearing the old Reformation spirit,—long crushed, but not extinguished. The Pope has certainly met with great reverses. Austria has broken away, and followed the course of the anathematised Italy. Spain also has become ransomed from the politico-papal yoke, and now there remains no power on which to lean but that of the politic French Emperor, who uses the church only to serve his own purposes. The Pope is sanguine as to the results of his Œcumenical Council, but its voice will probably be little respected.

While Romanism is being checked everywhere else, it is receiving much encouragement in England. Many, especially of the higher classes, are

continually joining its ranks, while, worst of all, the so-called Catholic party are, with the most daring effrontery, preaching every Romish tenet and introducing every Romish practice into the services of the Church of England. The church seems not to have sufficient power to keep them in check. They openly avow that their object is to lead England back nationally to the tenets she abjured at the Reformation. The Protestant feeling of the country is, we believe, too strong for this, but still their presence unopposed is a danger and a special evil and curse to the Church of England. If some means be not devised for expelling them, they may rend her in sunder. Mr. Gladstone's great measure—one of the phenomena of the year—is viewed differently by different parties. Many regard it as a dangerous concession to papal schemes, while many other zealous Protestants look upon it only as an act of justice by which a position that, they think, does much harm to Protestantism, will be changed. No one can doubt that the Irish Church, whether established or not, will continue to be well supported, and will preserve her vigour in all parts of the country where she has adherents. Her disestablishment might probably find her in a better position for carrying on aggressive missionary work among the Romanists as she is bound to do.

The year has been one of much commercial depression. The great crisis of 1866-67 is not passing away so easily as that of former periods. Towards the close, however, trade begins to revive.

There is much need among all the churches of the outpouring of the Spirit. Their zeal is not proportionate to the requirements of the time, and must be vastly increased if the church is rapidly to triumph. Compared with other days, there is indeed cause of satisfaction. The liberality of the Christian people, especially in Scotland, has increased to a very large extent. Men begin to realise the duty of giving a fair proportion of their substance to the service of God. The more that this is felt, the more will the blessing descend, and will the church be enabled to accomplish her great labour. We give in the present number a remarkable address by a convert from the Armenian Church in Turkey—where, among the poor people, such a system of giving has been devised as enables them with ease to support and to spread abroad the Gospel. This address might well be reprinted and circulated by hundreds of thousands among the Christian people of this country. The church has nothing to fear in the future, if her people are faithful to the work committed to them, and give freely of their substance.

A SERMON ON TITHES, AT HARPOOT.*

BY BLIND HOHANNES—THE "WALKING CONCORDANCE."

In the tenth chapter of his valuable book, "Ten Years on the Euphrates," Mr. Wheeler, of the Eastern Turkey Mission, has given an account of the commencement of the movement for paying tithes in that mission field, in one of the poorest of their churches, under the influence of a blind native preacher, Hohannes (John), surnamed the "Concordance," on account of his wonderful readiness in quoting Scripture, by chapter and verse. Miss West, of Harpoot, recently sent to the editor of the *Herald* an abstract of a discourse which she had just heard from this blind preacher —a graduate of the Harpoot seminary—and the hope is expressed, in behalf of the missionaries there, that it may be published, and may *do good in America*. It will surely interest, and can hardly fail to benefit, the thoughtful reader.

Miss West writes:—I wish you could have been present and *seen* for yourself how interested the people were in the delivery of the discourse. The blindness of the preacher added to the interest. Saying — We will *read* such a chapter or hymn, he would repeat the same word for word. When he called upon the people to read, it was for their sake rather than his own; and when the reader had reached just the point he desired, he never failed to say stop, that he might take it up just there. Doubtless many a more learned and talented man, among those educated by missionaries, would look with pity upon this poor preacher who has little book-knowledge except of

* From the *Missionary Herald* of the American Board, published in Boston, U.S.

his blessed Bible; but oh, how far above them he stands in this respect! This one book is his *theological library*. It is his *study* by day and by night, and he is really a walking concordance.

The account given of the sermon is as follows:—The preacher commenced his discourse by repeating that striking passage in Malachi, "Will a man *rob God?* Yet ye have robbed me: but ye say, Wherein have we robbed thee? In tithes and offerings," &c. He then, in few words, told us that he proposed to show from the Word of God that the giving of a tenth to the Lord was a primitive institution, attended with great benefits and blessings to the givers, and perpetuated and enforced under the *new dispensation* no less than the old.

"Open your Bibles," he said, "at the 14th chapter of Genesis, and let some one read the 18th and 20th verses." Bibles were instantly opened all over the house, and the passage read, in clear tones, by one of the congregation. "Abraham gave tithes to Melchizedek," said the preacher, "more than 400 years before the giving of the law to Moses:—Abraham, the father of the faithful, whose children the Jews gloried in being—Abraham, whom even Moslems honour and called the blessed."

"Now turn to the 28th chapter and read the 20th, 21st, and 22nd verses." Jacob's vow was read, concluding with the words, "And of all that thou shalt give me, I will surely give the tenth to thee." He then rapidly drew the contrast between Jacob's *going* to Padan-aram — alone, and in utter destitution—and the *return*, with his flocks and herds and camels, men-servants and maid-servants; for the man had increased exceedingly, in spite of the covetousness of Laban. "And now," he said, "open at the 27th of Leviticus, and read the 30th verse. 'And all the tithe of the land *is the Lord's*,'—nine tenths for yourselves, but one-tenth is holy unto the Lord. Open at Numbers xviii. and read the 20th, 21st, 26th, 28th and 29th verses." This was done, and then Hohannes briefly commented upon each verse. He said the Levites, who ministered in the house of the Lord, were to have no part or inheritance in the *land* for the *tithes* of the people were to be their inheritance; and of these tithes, *they* were to offer a *tenth* to the Lord, "even of all the best thereof!" "Read Deut. xiv. 22, and xxvi. 12. See the abundant provision made, not only for the Levites, but also for the stranger, the fatherless, and the widow. Read also 2 Chron. xxxi. 4, 10, where the people are described as obeying the command of God, and bringing in *abundantly* of the increase of the land. And the chief priest answered King Hezekiah, when he questioned him concerning the *heaps*—'Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed his people, and that which is left is this great store.'"

"Now read Nehemiah xiii. 10th, 13th, and 14th verses. Mark the contrast! The people no longer gave tithes;—the house of the Lord was desecrated, and the Levites had forsaken their sacred office, and '*fled*, every one to *his own* FIELD!' And now," said the preacher, "we will turn to the new dispensation. Open at the 23rd of Matthew and read the 23rd verse: 'These *ought* ye to have done, and *not* to leave the other undone,' are our blessed Saviour's words to the Scribes and Pharisees. Ye do well to pay *tithes*,—it is your duty,—but ye ought also to do judgment, mercy and faith. Now turn to Luke xi. 42, 'Wo unto you Pharisees, for ye tithe . . . . all manner of herbs, and pass over judgment and the love of God: *these ought ye to have done*, and not to leave the other undone.' Read Luke iii. 7-12. 'Bring forth fruits *worthy* of *repentance*,'" repeated the preacher. "John the Baptist was a connecting link between the Jewish and the Gospel dispensations, and he spake as he was moved by the Spirit of God,—'Now also is the axe laid at the *root* of the tree.' What tree? It was nothing less than the tree—the *root*—of *self* and *selfishness!* What this good fruit is he tells us in the 11th verse: 'He that hath two coats, let him impart to him that hath none; and he that hath meat (food), let him do likewise.' Where now remains the *tenth?*" he exclaimed. "Under the new dispensation, not one-tenth merely, but one-HALF is required!" (At this announcement there was an evident sensation in the audience; many a face lighted up with a smile, as the electric current shot through the assembly.)

The preacher continued: "Read now the 6th of Luke, 38th verse. 'Give, and it shall be given unto you.' *Give*, and you shall have the wherewithal to give! Shut your hand and your heart, and you shut the windows of heaven; you keep back the blessing of God. See what Christ says in Luke xii. 33. 'Sell that ye have and give alms,' &c., which means—consider yourselves as *stewards* of God's grace on the earth; seeking your inheritance in the world to come. You are to set light store by your earthly possessions, and

lay up treasure in heaven.' Now read Luke xiv. 33." Slowly and solemnly the preacher repeated the words of the Master,—"'So likewise, whosoever he be of you that *forsaketh not* ALL that he hath, he CANNOT be my disciple!' Ah, my brethren," he said, "it is not merely a *tenth*, or even a *half* of our worldly possessions that Christ claims, *it is our* ALL! Think upon the *meaning* of those words. It is thus He speaks to you: If you wish to be my disciple, you *must count the cost!* You cannot serve *two* masters. You must give up everything that the children of this world seek after. You must hold yourselves *aloof* from your earthly possessions (the Armenian version of the text quoted from Luke xiv. 33), holding to them *loosely*, setting your affections on things above. Your comfort, pleasure, honour, ease, yea, your *very life*, you must esteem as *nothing* in comparison with my service! And in thus losing *all* you will find ALL, and that for ever.

"Open your Bibles at Matthew xix. 29, and Mark x. 29, and the glorious promise to those who truly '*forsake all*' for Christ and his cause. See," exclaimed Hohannes, after solemnly repeating the passage, "see how rich the reward! A hundred-fold in this life, and *life everlasting* beside! Now open at Luke xix., read from the 2nd to the 10th verse. Note the words of Zaccheus: 'The half of my goods I give to the poor'—and mark the answer of our Saviour. But what say you? Is salvation to be *bought with money?* We all know that it is 'without money, without price.' Why then this blessing upon Zaccheus?" "Because," answered one of the congregation, "the *giving* was the fruit of his *faith!*" "Yes," rejoined the preacher, "Zaccheus brought forth fruit worthy of true repentance, and immediately received the promised blessing.

"Now let me tell you a story. When I was in the class in sermonising, in the seminary, our teacher was very anxious that we who were soon to go forth as preachers, and perhaps become pastors, should work upon right principles; and he often talked to us of our duty, as leaders, to teach the people to do for themselves. He sometimes told us of places where much money (of the board) had been expended by missionaries, and little real good accomplished, because the people had not been taught to give for Christ's cause. 'In one little village,' he said, '40,000 piastres of the board's money was spent, the people giving only 50 piastres during thirteen years! And the work in that place amounts to nothing, to-day, in consequence of this unwise course.'

"It so happened, that when my course of study was finished, I was appointed to that village. It was the last place I should have chosen. I had no desire to go to that field, but God had so ordered, and I went. The missionaries told me that my wages would be 1,500 piastres per year,* of which the people were to raise 600 piastres; and before I left, one of them took me aside, and counselled me to make it as easy for the people as possible, by eating at their houses, &c., because it would come hard to them at *first* to do so much. Soon after I went there, a neighbouring pastor came over to the village, and we held a meeting with the brethren. We talked about my support, and it seemed that they had, with much difficulty, subscribed 500 piastres per year. I told them the missionaries had said they would raise 600. '*Never!*' they exclaimed, 'we cannot raise another *para!*' And Pastor M. said it was impossible—they were too poor. 'Where then shall I get my other hundred?' I asked. 'We will help you from our place,' he answered.

"But my mind was not at rest. That night I thought much on the subject. I said to myself—'Suppose the American Board should some day withdraw its support from this and other feeble churches, what will become of them?' And I prayed: 'O Thou who knowest all things, and with whom are all plans, show thy ignorant servant how thy kingdom can best be established in this land.' And it seemed to me that a voice said, in my soul—'It can be done, *by giving one in every ten!*' When I thought it over, it occurred to me to test it first in my own case. One tenth of my 1,500 per year would be 150 piastres. 'No!' I said, 'I can't give as much as that; I should suffer for it.' But when I came to take it out of every *month's* allowance, it did not seem so much. 'One tenth of my 125 per month, will be 12½ piastres; *I can do it,*' I said, 'and *I will*, even if I do have to pinch a little!'† It happened that Pastor —— visited us about that time, and I laid the subject before him. 'It can be done,' he said, 'and it must be. I will give a tenth of my salary.' And so said Preacher ——, who also came over. 'Well, then,' I said, 'do you think it will do for me to lay it before the brethren?' 'Yes,' they replied, 'it is the best thing you can do.' So I prepared myself and preached to the people on the next Sabbath. The Lord blessed his own word. They accepted it, and came

* Sixty dols. The piastre is about four cents.

† Hohannes has no family to support.

together to be 'written' for their tithes. When we made a rough estimate it appeared that their *tenths* would amount to more than my entire salary! 'Why, how is this?' they all said; 'it was *so hard* before, but now it comes very easy, and is truly pleasant.'

"Now, to show you how God blessed that little flock, I will mention one case. There was one of the brethren who had a vegetable garden, which the Turkish official, in writing down the taxes, had estimated at 900 piastres (for that year's produce), taxing him 90 piastres. Others said it was too much; it would not produce that amount. But mark the fulfilment of the promise in Malachi iii. 10. That brother sold 3,000 piastres' worth of vegetables, besides what was eaten by a household of thirty-two persons, and given away amounting to full 3,000 more. Others were also blessed, and all acknowledged that they had never known a year of such prosperity. The people not only supported their preacher and school-teacher, but also paid over 2,000 piastres for other purposes."

The preacher was about to close his discourse, when a member of the congregation arose, and asked permission to say a few words. "I have learned," he said, "from one of the missionaries, another truth which has great weight in this giving of one-tenth of our income to the Lord. Under the old dispensation, the Jews were only required to care for their own nation, but under the new dispensation the command is, 'Go ye into all the world, and preach the Gospel to every creature!' Therefore a *tenth* is not enough for Christians to give." To this the preacher responded: "A *tenth* is the *very least* that a disciple of Christ can give. Over and above that, he should give as God prospers him." "And now," he added, "let us seek the aid of the Holy Spirit, that we, and all our offerings, may find acceptance before God."

To the foregoing account Miss West adds:—It is difficult to do justice to a scene and a sermon so unique. When that sightless man was led up into the pulpit, his appearance was anything but attractive. He looked rough and uncared for; quite inferior in person. But he had a message from the Lord of Hosts, and well did he deliver it; reminding one of the words: "God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are *despised*, hath *God chosen*," &c.

It was worth much to see and hear one who had been so evidently taught of the Spirit, and made the honoured instrument of laying a new foundation-stone for the building of Christ's church throughout the world! For the new ray of light that dawned in that obscure village of Armenia, two years since, has begun to radiate from many distant points, and we believe that it will solve the problem of the support of Christian institutions in all lands, and hasten the day when the earth shall be filled with the glory of God. Well may every worker in foreign lands say, with Jesus: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

CHOTA NAGPORE MISSION.

The Chota Nagpore Mission belonging to the Evangelical Mission Society in Berlin was established in 1845, with its headquarters at Ranchi, the capital of the S. W. Frontier Agency, Bengal, for the evangelisation of that section of the aboriginal inhabitants of India, known as the Coles of Chota Nagpore. The S. W. Frontier Agency or Chota Nagpore Division, which we regard as the home field of our mission, contains about four millions of souls, the majority of whom are of the aboriginal races, and are for the most part uncivilised, ignorant and degraded, superstitious, believers in witchcraft, and propitiators of malignant spirits. Many of them are naked savages, indulging unrestrained the brute instincts of their nature, and all are more or less given to drunkenness and debauchery.

For several years the impression of the word of Christ made upon the masses was scarcely perceptible, but God has greatly blessed his work, and there are now in the Chota Nagpore division above 15,000 souls who have been brought to Christ; of these about 10,500 are baptised, of whom about 2,700 are communicants.

The work having spread beyond the borders of the district of Chota Nagpore, we have been obliged to establish mission stations at Hazaribad in 1854, at Purnlid 1864, and at Chybassa 1866, the capitals of the districts adjoining which also belong to the S. W. Frontier Agency, and for the same reason will soon have to open missions at other places.

There are now employed in the work 12 European missionaries, 38 catechists, and 22 teachers, of whom 11 are engaged in the different stations, and 11 are teachers in village schools. Our converts are not confined to any particular locality; they are scattered all over the division, and more especially over the Chota Nagpore district, as the three other districts contain only about 500 converts.

They form small communities of Christians amongst masses of their still unreclaimed brethren, many of them living far away from the different mission stations. As yet we have not been able to do anything towards supplying the outlying places with pastors, and only a few teachers have been settled at some central stations, so that above 2,000 children of our converts grow up without any education than their illiterate, poor and hard-working parents can give them. Crippled as we are by want of funds, we have found ourselves quite unable to keep pace with the rapidly increasing demands on us in supplying the native church with pastors and teachers.

The converts are visited in their homes regularly throughout the whole year by the catechists, and during the cold season by the missionaries; and they themselves come as often as possible for worship and for instruction to the mission station; but all this only serves to reveal the crying want, —churches and schools for the little Christian communities scattered all over the district.

To supply the required native ministry for church and school, a large number of young men must be carefully educated. For years we have with this object struggled to maintain a training school, but as it was on much too small a scale for the existing and rapidly increasing wants of the mission, we commenced three years ago the construction of buildings for a training institution commensurate with our wants; and though funds were slowly provided, and the work consequently much retarded, we have, with the assistance of the Lord, completed a suitable edifice for a seminary, and one of two dwelling-houses required for masters, at a cost of £1,500, and we are now constructing the boarding-house destined for 150 lads. We are at present absolutely without funds to go on with this building and the second dwelling-house.

When we have carried out our plans, we trust that the seminary will give us yearly the necessary number of qualified teachers, catechists, and pastors for the native churches.

Our plans necessarily embrace also female education, especially with the object of providing educated wives for the pastors and teachers; and for years we have maintained a girls' school with accommodation for 40 boarders. It is also our desire to educate some of the girls with the view to carry religious instruction to places which, under the customs of the country, are closed to male teachers. We consider it will be necessary to provide a boarding-school for 100 girls, and this with the necessary out-houses will cost about £1,200.

Another desideratum of our mission is a printing press. All our printing must be done in Calcutta, 200 miles away from Chota Nagpore. The Holy Scriptures, tracts, school-books, &c., in the vernaculars which we want for the converts, we can procure only at a great cost, much delay, and oftentimes when we get them they are damaged, and at the very best they are still not fitted for our people, as they are prepared for other parts of India, and are scarcely intelligible to the Coles of Chota Nagpore. Our people have now to pay nearly one rupee, or two shillings, for a New Testament in Hindi, which is rather too much for the *poor* Coles, whose average monthly earnings are about five shillings only.

For years we have felt that the only method for meeting the difficulty is to have a press of our own; but how shall we get one, having no funds at all for such an object!

The Coles themselves are with few exceptions very poor; they may be found as day labourers in most parts of Bengal, especially on the works of all the great lines of communication; in fact, they are the navvies of the East. Each year, after the rice harvest has been gathered in, large bodies of them may be seen leaving the district for work. Those scourges of India, cholera and dysentery, carry off many; the survivors generally return as the cultivating season comes round. It is hardly necessary to say that amongst such a people very little can be done by themselves towards the pecuniary support of mission work, and that it is to the large-hearted and liberal public that the missionaries must look for assistance to enable them to supply the crying wants which have been

set forth. The public in India and our home society have not been backward in aiding the good cause; still funds are urgently required, and all Christians interested in bringing home to the heathen the truth as it is in Jesus, are earnestly solicited to contribute their mites to help in the important work in which the missionaries of Chota Nagpore are engaged.

Subscriptions for the Chota Nagpore Mission may be sent to Messrs. Grindlay & Co., 55, Parliament Street, London, S.W.

ANCESTRAL WORSHIP IN CHINA.*

BY REV. M. T. YATES.

That form of worshipping the dead most patent to the uninitiated may be denominated a public charity. It consists in offerings made by public contributions to the poor dead, or rather those whose burial places are not known, and who consequently cannot be sacrificed to, or if known have no one to sacrifice to them. There are three of these festivals each year: one at *Ching-ming*, one the 15th of the Seventh Moon, and one the 1st of the Tenth Moon. They date back no farther than the first years of the Mings. I believe it was the first emperor of that dynasty who lost the bodies of his father and mother. Grieved at the thought of not being able to administer to their comfort, and fearing lest his apparent neglect of them might prejudice his good fortune, he decreed that all his subjects should sacrifice three times a year to the manes of those whose burial places were not known; hoping that by the free-will offerings of the whole population the spirits of the lost would be appeased, and the tranquillity of the realm be preserved. While this is the reputed origin of these public charities, the mass of the people have in a great measure lost sight of it, and contribute mainly to appease the manes of the thousands who have died in their midst unprovided for. They regard all such pretty much in the same light that they do the living beggars who come to their doors; and their main object in contributing to either is to induce them to leave. Shopmen, who do not wish to be annoyed by professional beggars, can avoid it by paying a certain sum regularly to the king of the beggars, who will place a mark over their doors that is readily understood by all the craft. Thus they hope, by contributing at regular periods for their comfort, in like manner to be exempt from annoyance by the forlorn in the other world.

One of these festivals passed off during the last month. Judging from the quantity of paper sycee paraded, with din of gong, and burned in our streets, one is forced to the conclusion that the Chinese are much more liberal to the dead than they are to the living poor. At each of these festivals, there is a grand parade of the idols of the city. At Shanghai five of these conservators of the public peace are carried in large sedans, with imposing processions, through all the main streets of the city. The same thing is done in every city in the empire. They are expected to pass in or out at every city gate. The procession of each of these dignitaries, including the insignia of authority, is an exact counterpart of that of a high mandarin in the world of light. The sedan is borne by eight men, preceded by the usual corps of criers, lictors, gongs, and those burdened with insignia of authority, and mounted couriers; while it is followed by the usual number of advisers and *seen-sangs* in sedans, mounted body-guard, &c. &c. Coolies follow with long bamboos on which are suspended the contributions in *din*. The procession is often followed by many penitents—females with hair disheveled and chains about their necks; men manacled and chains about their necks; and even small children carried by nurses in the same state of self-inflicted punishment. These penitents have been the subject of some calamity; and attribute it either to infidelity to their own ancestors, or to some unknown spirit, and take this method of expressing their penitence before the gods. Every family in the city is expected to contribute at least one hundred cash (ten cents). The wealthy often contribute large sums of money. The expense of these processions is borne out of the contributions in money. During several succeeding nights, a deputation of priests from the various temples, with gongs, and a grand procession of lanterns and torch-lights, accom-

* From the *Chinese Recorder*, published at Foochow. Read at the Missionary Quarterly Meeting, Shanghai.

panied by men carrying any quantity of the contributions in *din* or money for the dead, traverse every street or road and alley within the city and its vicinity, and burn a portion of the *din* at every cross street, road, path, alley, bridge, jetty, and along the borders of the river and canals. They suppose that the dead, who have no one to sacrifice to them, are wandering about in a forlorn condition, like beggars seeking for the means of support and comfort. Other priests, not connected with the city temples, avail themselves of the excited state of the public mind to do a small business on their own account. They start a subscription for the good of the particular neighbourhood in which they live, and raise one or two hundred taels. They spend perhaps half of the amount in burning *din* along the streets of the neighbourhood in which the money was contributed, and the balance they appropriate to their own use. Many individuals, knowing that their contributions, if delivered to others, may not be applied to the object for which they are designed, burn a quantity of *din* in the street, before their own door, in order that they may be credited with, and derive the full benefit of, a contribution for the suffering dead, &c.

The distribution of this public charity continues for days, until, in fact, a portion has been distributed in every place supposed to be frequented by the destitute of the world of darkness. Precisely the same thing is repeated three times each year. Those who wish to see it verified can do so by placing themselves in a position to witness the processions and proceedings of the next festival on the first of the Tenth Moon.

The amount of money expended annually in the eighteen provinces, in endeavouring, according to the theories of the Tauist priests, to appease or keep quiet the millions who have long since passed away, is something enormous. I have endeavoured to collect some statistics on this point, which, while I do not claim for them accuracy, may serve to give us an approximate estimate of the amount of money thrown away. It is estimated that in Shanghai Hien not less than 6,000 dols. are expended in *public* charities at each of the three annual festivals ; which gives an annual expenditure of 18,000 dols. In the eighteen provinces there is an average of about ninety Hiens to a province, which gives a total of 1,620 Hiens. Some of these Hiens expend in public charity for the dead much more, and some less, than Shanghai. Taking Shanghai as an average, the aggregate expenditure will amount to 29,160,000 dols. per annum in connection with the Hien deity—the Sung wong low ya, who ranks in the dark with the Shanghai Hien in the light. Again, there are said to be eight Foos in each province, each of which has its Foo deity, ranking with the *Tez-foo* of that district. This deity being of a higher grade, the processions on these public occasions are doubtless more expensive than those in connection with the Hien deities ; but we estimate them at the same. The 144 Foos will give an annual expenditure of 2,592,000 dols., making an aggregate of 31,752,000 dols. expended annually in the eighteen provinces in public charities for the dead whose burial place is not known, and who consequently have no one to sacrifice to them.

But this is not all. The amount expended by each family in the worship of their own ancestors must be added. It is estimated that each family expends annually for the worship of its ancestors an average of at least 1.50 dol. With a population of 400,000,000, and an average of five persons to each family, we have 80,000,000 dols. expended annually in ancestral worship. Add to this the amount of public charities, and we have the enormous sum of 151,752,000 dols. expended annually to quiet the spirits of the dead, while the millions of starving beggars, who are daily reinforcing the hosts of invisible enemies by which the people are disquieted, often ask in vain for more than one small counterfeit cash. It is evident, then, to all who know the Chinese, that the large amount expended for the dead is not prompted by a spirit of true charity, or in many instances by filial affection, but by one of servile fear. The living are the slaves of the dead. Yea, the generation of to-day is chained to the generations of the past. Their thoughts do not trend forward, but backwards.

They are straitened both in mind and action. Their thoughts are circumscribed, both as to subjects and range, to very narrow limits. An independent and original thinker is an innovator, and stands no chance of being promoted to literary distinctions. They have for ages stood on the defensive against innovations, for innovations peril their relations with the unseen enemy. No one who has worked his way into the secret chamber of the Chinese mind, can feel aught but the deepest sympathy for a people who live in an atmosphere impregnated with the spirits of past generations, of which they stand in constant dread. Some would unhesitatingly pronounce the Chinese demonomists. So they are, but the

wild or beggar spirits of which they stand in dread are not what they call demons; to call *them* demons would be to make their own ancestors demons; for they do substantially the same thing to appease the one that they do to appease the other. These beggar spirits of the world of darkness stand in the same relation to a man's ancestors that the beggars of this world do to a man's own family. He provides for the one while he contributes a mite towards the support of the other. All classes, from the highest to the lowest, stand in dread of the spirits of the departed, whether their own ancestors or others, if they fail to administer to their comfort. And as sickness and calamity never cease to manifest themselves, so the offerings to the dead can never be remitted. Notwithstanding the large amount appropriated to them three times a year, there are frequent calls between times. Whenever there is much sickness in a particular locality, the people of that locality are told by the priests that they must invite the spirits to a feast, if they wish to get rid of them. A pavilion is erected in some central position, and the priests are employed to perform "*Koong tuh*" for three days. This is often a heavy tax upon a village.

Again, they are frequently under the necessity of employing the priests to come and drive the spirits from their dwellings, of whose presence they have been made aware by some one acting in the interests of the priests. A priest calls, and on examination finds many spirits in the house. After chanting a few phrases of unintelligible incantations, he attacks the spirits with a drawn sword. He thrusts his sword towards the four points of the compass, and orders the spirits to leave, &c. After which he places charms over the door to intimidate them, if they should venture to return. These charms consist of three stripes of paper, red or yellow, on which are drawn hideous devices well known to the spirits. These priests spend their leisure time in the temples in making these and other charms, and then through the influence of unsuspected agents create a demand for their wares. Every bed has a charm in the form of a cash sword or some other device. The least noise at the window at night, caused by a loose oyster-shell or pane of glass shaken by the wind, is taken for the call of a hungry or distressed spirit. To insure tranquillity, the family must make an offering of *din* without the door. These incidental offerings consumed without the door may be witnessed almost any evening during a short walk in the Chinese settlement. But I need not multiply examples of this popular superstition. Enough has been said to prove that ancestral worship is the national religion of China, and by far the most formidable obstacle to the introduction of Christianity. There is not a tithe of the money expended, or thought bestowed, on Buddhism and Confucianism combined, that there is on ancestral worship. If the Tauist system is not an offspring of, it is only an adjunct to, the worship of the dead. All its deities are apotheosised men, who are constantly employed in adjudicating between the dead and living, the Tauist priests being their interpreters (and they, by long experience, have become good judges of character. The demands they make and the services they perform, when called upon, depend in a great measure upon the character, intelligence, and wealth of their subjects. They have certainly learned the art of becoming all things to all men that they may delude many.)

Many of the social and political evils with which this priest-stricken land is afflicted are dictated in the interest of ancestral worship. 1st, the betrothal of children at an early age, by which millions are made miserable for life; 2nd, polygamy, the fruitful source of so much anguish and death by suicide; both of which are designed to insure the perpetuation of the family, and consequently the perpetuation of the benefits of ancestral worship; 3rd, the heavy tax in support of this rite, as per statistics; 4th, the loss in an industrial point of view, from the large number of men and women being constantly engaged in manufacturing the instruments of worship. It is estimated that about one half of the females of China devote the time, not occupied in domestic duties, in making *din* and other articles of ancestral worship; 5th, the aversion of the Chinese to emigrate. They fear the consequences of neglecting the tombs of the ancestors. Consequently, the country is kept over-crowded. The result is squalidness, vice, thefts, piracy, and insurrection. It is impossible for such a population to find remunerative employment in the space allotted them. Hence, they devour each other while chained to the tombs.

THE TRIALS AND CONSOLATIONS OF MISSIONARY LABOUR.*

AN ADDRESS DELIVERED AT THE MONTHLY MISSIONARY CONFERENCE, UNION CHAPEL, SHANGHAI, BY THE REV. CHARLES HENRY BUTCHER, M.A., BRITISH CONSULAR CHAPLAIN, SHANGHAI.

I was called upon to take part in the devotional exercises of this evening late on Saturday, and I only heard this morning that it would be expected that I should address you on a missionary topic. This must be my excuse for presenting you with a mere sketch and outline, rather than a piece brought out and elaborated with carefulness and finish; yet to have the privilege of addressing you was a boon I valued so highly that I thought it best to come with the few first thoughts that rose to my mind at once, rather than to miss an opportunity which might not recur for months—which might (such is the peculiar uncertainty of all things in this perilous land) never again present itself. With these words of preface, I must ask your attention while I speak of the Trials and the Consolations of Missionary Labour.

First, THE TRIALS.

These are of two kinds, or rather—to speak more correctly—they come from two quarters. They come first from the opposition of the heathen to the truths of the Gospel. This of course was to be expected. The man who girds himself for the task of Christian missions must anticipate this. It is the combatant he goes out to battle. As the sailor prepares himself for wrestling with the elements, as the soldier prepares himself for a struggle with his country's foes, so the servant of the Crucified, who bears the tidings of salvation to other lands, must prepare himself for a daily, nay hourly, battle with hardness of heart, and ignorance, and unbelief. The wide difference of race which separates the Anglo-Saxon missionary from the Mongolian whom he attempts to convert is one terrible barrier standing in the path to his heart. We are here to tell the truth, and to face things as they are; and therefore we must not, we *dare* not, conceal the fact that at first there is something like antipathy between the pioneer of the new faith and the callous, tradition-girdled votary of the old one. This antipathy arises from difference of race. Now when we feel this (and we do feel it more or less, every one of us), what are we to do? We are to turn to the great guide and pattern of missionaries, St. Paul, and to act in his own tolerant, royal-hearted spirit. It cost the Pharisee and the son of a Pharisee much to shake off his prejudices, and to believe that the Gentiles could be fellow-heirs, and to go in and out amongst men who ridiculed his bringing up, who loathed his race, and who did every day and hour of their lives things which he hated. Yet he forced himself, or rather the love of Christ forced him, to conquer all these old impressions, to see the sacred image of humanity — sacred, for his Lord had taken it—in the poor and the unlettered, and the alien, and the unthankful, and the evil, for "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, for Christ is all and in all."

When disappointments beset us, then let us examine our own hearts, and let us see if those disappointments are not caused by our having shown towards the natives some little lingering trace of this spirit of "caste," the hardest thing in the world, as St. Paul found, to shake ourselves quite free from the most fatal barrier to "heart to heart" intercourse with those we come to seek and to save.

The obstacles presented by the creeds of heathendom are too numerous to be recounted, neither am I able to enter into details that could by any possibility be new or interesting to you. To speak on this matter would be folly and presumption. The ignorant would essay to teach the instructed. "I should be lecturing on the art of war in the presence of Hannibal."

Pass we to consider the trials of missionary life, arising not from the opposition of the heathen to the teaching of the Gospel, but from the peculiar attitude of nominal Christians. This is a subject I approach with diffidence, but I am assured it would be cowardice to shun it. Let us see how matters stand.

Enterprise or ambition send the Anglo-Saxon race eastward. They get possession of vast regions occupied by heathen. They force trade on these people, and mutual intercourse springs up. The strangers bring their religion with them. They build churches and support ministers, and show externally that they believe in Jesus Christ. At

* Reprinted from the *Chinese Recorder*, published at Shanghai.

the same time, a band of men of the self-same race as the soldier, the diplomatist, and the merchant, come out to spread among the heathen the religion these classes profess to believe. Of course it would be expected that the utmost harmony would prevail, that the followers of the Cross would support the preachers of the Cross, that all would strive with heart and soul and energy to extend their religion among the heathen. Such, however, has not been the case. A sentence from John Foster's sermon on the Serampore Mission will show the sad state of affairs. He takes for his text that passage in Zechariah. "Who hath despised the day of small things?" and goes on thus:—"A good cause in its first small successes may be in a sense said to be *despised*, even by those who do something to promote it. For they undervalue it—are mortified at it; it does not repay them, elate them, do them honour. But by many others there is felt a real unmodified contempt. They laugh (but with malice in their mirth) at the schemes, undertakings, and hopes of zealous good men. It is within the recollection of some of us, for example, what unlimited scorn was poured on the Serampore Mission in all forms and changes of contemptuous language, in publications and senates and camps. The madness, it was said, of men who could dream of converting Indian pagans by means of Bibles, preachers, schools, and paltry tracts!" Now, the spirit described in these words is not yet quenched. It appears (and makes a very ugly appearance when it does show itself) in this day, in this place. I will not deny, then, that the missionary has a recurring trial in the opposition of his co-religionists. This is peculiarly hard. He is struck where he should look for sympathy. He is (if I may quote the solemn text without irreverence) "wounded in the house of his friends." There is no use in laying too much stress, however, on this unhappy disunion. It need not last long. It is only necessary for the two classes to know each other, and the breach would be quickly healed. Mutual ignorance is the mother of misunderstanding. Already, too, we have seen splendid instances in China of support given by the merchants to good works. The masterly translation of Dr. Legge could never have been given to the world, so vast and unremunerative was the outlay required, had it not been for the generous and princely assistance offered by two wealthy firms. Wherever a zealous and earnest man has done his Master's work truly, he has been highly esteemed by the lay settlers and colonists. What foreign resident whose opinion was worth having withheld respect from the devoted labourer who has so often spoken to you from this place—William Muirhead? What foreign resident whose opinion was worth having withheld respect from the honoured American, Bishop Boone! Yes, my Christian brethren, I have every confidence that with a little time the present attitude of unfriendliness, which is supposed to be held by nominal Christians towards the Gospel preachers, will be changed altogether. There may have been errors on both sides. Too much reserve and stiffness, and too great a fondness for conventional phrases, that pall by repetition on the ear—these have been the faults of the missionary. A silly scepticism, and an incurious habit of catching at any anecdote that could raise a smile—these have been the faults of the foreign resident. But these things *will*, these things *must*, pass away. Do you ask me why I think so? I reply in the language of John Stuart Mill (Representative Government, chap. i. p. 14)—a writer seldom quoted on the side of religion. He says: "One person with a belief is a social power equal to ninety-nine who have only interests. They who can succeed in creating a general persuasion that a certain form of government, or social fact of any kind, deserves to be preferred, have made nearly the most important step which can possibly be taken towards ranging the powers of society on its side. On the day when the proto-martyr was stoned to death at Jerusalem, while he who was to be the apostle of the Gentiles stood by consenting unto his death, would any one have supposed that the party of that stoned man were then and there the strongest power in society? And has not the event proved that they were so?" These words of Mr. Mill are full of truth and suggestiveness. Now the missionary, if he be worthy the name, is a man with a belief, and therefore he must in time range the powers of society on his side—he must gain ascendancy over and persuade and lead the ninety-nine who have only interests.

I said that my theme this evening was "The Trials and Consolations of Missionary Labour," and I propose to separate the two by broad and distinct divisions; but when treating of the trials, I have almost without knowing it referred in many cases to the consolations as well. Yet I have left unnamed the two greatest. The first of these is the thought of the excellence and glory and nobility of the work we are engaged in—even the extension of Christ's kingdom. The mission-

ary labours to promote the highest good of his fellow creatures. The race for wealth which engrosses the majority is of course an honourable and a needful pursuit. Those who engage in it are often the main props and supports of pious and benevolent undertakings. "The rich men furnished with ability" are to be highly esteemed; yet there is something better than the search for gold. It is the search for human souls —the self-sacrificing quest for those who are astray; the laborious effort to re-engrave the half-obliterated "image and superscription" of the great king on the defaced lost piece of money; the attempt to beat Satan back in his attempt on the sore beleaguered city of Man-soul. This is a noble work, because it is an imitation of Christ. I never recall the device on the seal of the Baptist Missionary Union without beholding in the picture a type of the true missionary's attitude. The device is the figure of an ox standing patiently, with a plough on one side, and an altar on the other, with the inscription "ready for either"—ready, that is, for toil or for sacrifice. Men whose occupation is of such a character may surely dispense with the praise, and despise the censure of worldlings. Their names will be seen on the shining pages of the Book of Life. They will be known when Jesus reckons his jewels.

And the other consolation to which I refer is drawn from a consideration of the character of the Master whose we are and whom we serve.

Jesus is one who seeth not as man seeth. The world judges of success by crowded churches, numerous communicants, enraptured attention to sermons, telling anecdotes of interesting conversions—the fanfaronade of platform popularity. Christ sees differently. In the noble words of Robertson (Sermon on Elijah)—"Ministerial success lies in altered lives and obedient humble hearts; unseen work recognised in the judgment day. A public man's success! That can be measured by feast days, and the number of journals that espouse his cause. Deeper, deeper far, must he work who works for eternity. In the eye of *that*, nothing stands but gold, real work—all else perishes. Get below appearances, below glitter and show. Plant your foot upon reality. Not in the jubilee of the myriads on Carmel, but in the humble silence of the hearts of the seven thousand, lay the proof that Elijah had not lived in vain."

Let us take this thought home when fretted by misconstruction, or disappointed with evil growth in those in whose hearts we have striven to sow good seed. Though, in the moment of weakness and languor, we may be tempted sorely to say with Isaiah—"I have spent my strength for nought and in vain"; let us recollect the rest of the verse, in spite of depression—we know "in whom we have believed"—"Our judgment is with the Lord, and our work with our God."

I must now close. You must pardon the diffuseness and the hundred imperfections and faults of this address. Haste is my excuse. I say with Wesley, in his apology for an unusually long letter, I had not time to make it shorter. Let me again say I thank you for the privilege of having been allowed to address you. I value it for this reason. We must always remember our work is the same. Some in this chapel are called on to minister among our countrymen, others to teach and to preach and to dispense the sacraments of love amongst the Chinese. But our lives are the same. We have all moments of deep depression. We are all sometimes sensible of vivid pulpit power; at other times, of sad difficulty in saying what we wish to say as we wish to say it. We have good hopes for some members of our congregrations—we pray and tremble with apprehension for others. There are times when we acknowledge with gratitude special refreshment in religious services; there are days when we go about our work out of heart, weary, and jaded. Let us be free to acknowledge this, and let us strive to meet often in gatherings like the present one, to entreat fresh supplies of God's life-giving grace!

And as we go home this evening, and see the flowers and foliage of this spring time, let us note in them types of promise, and recall Isaiah's words—"For as the earth bringeth forth her bud, and the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations."

THE EDINBURGH MEDICAL MISSIONARY SOCIETY.

THE following are extracts from the annual report of this society, which has been so largely blessed.

Medical Mission at Madras.—Mr. David Paterson, in the kind providence of God, has been enabled to carry on his arduous work, with comparatively little interruption from ill health, during another year. He has now, it will be remembered, under his charge, two dispensaries, an hospital, and a training institution; and all of these, when we last heard from him, were in full working order. The training institution is conducted with great spirit and success. To this we have the warm testimony of Dr. Hugh Cleghorn, conservator of forests in India, who, a few months ago, spent a week under Mr. Paterson's roof, and witnessed the daily proceedings. He then had *fifteen* native youths under training as medical missionaries to their countrymen; not common students, but selected, far above the average in talent and attainment, and, without any exception, Christians.

Mr. Paterson appears to have been much gratified by the visit paid to his several institutions, a few months ago, by the Rev. Drs. Macleod and Watson, in the course of their tour of inspection. He encourages himself in the belief that the occasion will be productive of real good to the medical missionary cause, and that, in some form or other, Dr. Macleod will give expression to the opinions he has formed of what he saw and heard. Before leaving the mission at Madras, we beg to remind our friends that a considerable debt (£360) still rests on the *premises*. It is most desirable that this should be obliterated as speedily as possible, were it for no other reason than that your disinterested and uncomplaining missionary might be enabled to reside in the institution, without paying, as he still does, a rent of 50 rupees (£5) every month.

Medical Mission at Bombay.—It was announced in last report that, after considerable hesitation, your directors had sanctioned an arrangement, which Dr. Young and several influential friends of the medical mission cause in Bombay were in favour of, viz. that in consequence of the resignation of Mrs. Nisbet of her position as superintendent of the female schools in connection with the Free Church of Scotland, Mrs. Young should take her place, *free accommodation* in the buildings, recently erected, being promised to herself and Dr. Young in requital of her services. This arrangement took place; but not answering the expectations formed of it, was abandoned in a few weeks, and your missionary has since been compelled by circumstances to reside on Malabar Hill, at a considerable distance from his dispensary. The price of everything is so high, and house-rents are so exorbitant in Bombay, that your board have had many anxious communications with friends on the spot regarding the future maintenance of the medical mission. The fund originally collected (£2,200) will suffice, it is hoped, for the period of three years, originally contemplated, at the close of which, as will be remembered, the pecuniary *responsibility* of this society ceases; but your directors cannot doubt that, although the sum of money referred to should be exhausted, the society will continue to take a warm interest in the institution, so auspiciously commenced, and to aid it, as far as possible, with pecuniary contributions. The most recent letter from the esteemed chairman of the local committee, the Hon. Alex. Brown, is full of encouragement; indicating much earnestness on the part of himself and his coadjutors, and a clear conviction that the mission must depend *principally* in time to come, on local exertion. It may be mentioned, however, that they will look hopefully to this society for a portion of their annual income, and also for assistance in the laudable effort which they contemplate making, as speedily as possible, towards the erection of suitable premises. It is very gratifying and encouraging to hear that so much missionary spirit prevails; and that Dr. Young's labours among his native patients are carried on with evidences of their being accompanied by a blessing, not only to the bodies, but to the souls of men. We can strongly recommend, therefore, the institution at Bombay as one which deserves liberal support from friends at home,—the more wealthy of whom might help it very materially, and ensure its permanency by contributing to the building fund.

Medical Mission at Nazareth. — Our friend Mr. Vartan and his lady are prosecuting their work with much steady perseverance. The suggestion made in last report, that the furnishing of a small ward in Mr. Vartan's own house, in a simple but sufficient manner, would be very im-

portant object of benevolence, was speedily carried out; and we believe that eight patients might now be comfortably accommodated under his roof, were it not for the additional expense implied in maintaining them. The female nurse, Mrs. Ramage, who accompanied Mr. and Mrs. Vartan from Edinburgh, continues to assist very materially in ministering to the patients. House-rent is considerable at Nazareth, and the choice of houses is limited, so that proprietors have a great temptation and tendency to encroach upon their tenants. This makes it very desirable to possess mission premises, which, besides saving annual expenditure, would give stability and permanency to the institution. Any undertaking of this kind, however, will require to be prosecuted with much prudence and circumspection. We mention the idea of purchasing ground and erecting premises, that the society may be prepared for future efforts in that direction, should these be deemed essential. It is surely very desirable, and indeed an incumbent duty, as we have remarked on former occasions, to have the medical mission cause *adequately represented* in a neighbourhood so prominently hallowed by the sacred memories of Gospel history.

Medical Mission Dispensary and Training Institution in the Cowgate.—Little more need be said, than that the work in both departments of the institution, described at large in former reports, has been conducted in a very efficient manner during the past twelve months. From ten to twelve young missionary students have resided in the premises along with the superintendent, his lady, the paid assistant, the nurses and domestics; and little has occurred to disturb the peace and comfort of the household. This satisfactory state of things was very conspicuous during three months last spring, when, in consequence of Mr. Thomson's enfeebled health, the result of undue fatigue and anxiety, he and Mrs. Thomson were constrained, by medical advice, to visit the south of France. Although no other substitute for their superintendence could be procured than the presence of a lady friend, who most kindly devoted some hours of each day to the institution, ordering the food and presiding at the principal meals, it was greatly to the credit of all concerned that everything proceeded in the most orderly and satisfactory manner; so that your superintendent enjoyed his foreign furlough free from needless anxiety, and resumed his work without having any cause to regret that he had been absent.

Diffusion of Information.—Mr. Burns Thomson continues to publish in his *Medical Missionary Journal*, from month to month, the most recent intelligence upon the subject. It costs only 1s. per annum, and for 2s. is transmitted by post to any part of the country. A Medical Mission corner is also reserved monthly in *Christian Work*, published by Mr. Partridge, 9, Paternoster Row, London, and a list of subscriptions is added quarterly. A *Prospectus* of the society's various undertakings may also be had in quantity, for distribution in new localities, on application to the secretary. Your directors are pleased to see that the subject of medical missions is finding its way into other periodicals, both in this country and America; and that a small work bearing exclusively upon it, and entitled *The Double Cure*, is announced by an esteemed authoress. The monthly evening meetings with students, principally medical, were held, as usual, during last winter, and, in addition, there were three meetings in the course of the summer. Before concluding this report, your directors deem it necessary to say a few words upon the subject of new premises for the training institution. At last annual meeting they were specially encouraged to take measures towards the accomplishment of an object so desirable, with as little delay as possible. They accordingly did so, through a committee of their number, who spared no pains in endeavouring to carry out the injunction; but, unfortunately, when success appeared almost within their reach, insurmountable obstacles occurred, and the undertaking had to be abandoned. So far as the mere dispensary accommodation is concerned, there is little to find fault with; and No. 39 Cowgate is so well known, and, at the same time, so unostentatious in its aspect, that to remove to another locality is not desirable; but the training institution ought to be in the immediate vicinity of the dispensary, and this adds to or creates the difficulty of the occasion. Under these circumstances, there is an unmistakeable call for earnest prayer, and it is confidently believed that in this, as in former emergencies, the needed guidance will be given.

INTELLIGENCE.

England.

(From our own Correspondent.)

The displacing of the Disraeli ministry by Mr. Gladstone is viewed differently by different religious sections. The large Liberal majority of the House of Commons secures that a bill for the disestablishment of the Irish Church will certainly be passed in that House, and probably will within a year or two become law. Time will tell whether this change will produce all the disastrous effects, foretold, on Protestantism, or whether Protestantism will be the gainer. Meanwhile, it is alarming to see the daring of the so-called "Catholic" party within the Church of England. There is nothing almost which they do not venture, and nothing in which they are hindered. They are treacherously accomplishing the work of the Church of Rome with tenfold more power then they could do, if obliged to act in that church itself. One of the journals gives the following account of the Confessional, for instance, as used in Ritualistic Schools:—"The Confessional is set up, and confessions are heard in every Tractarian School. In Pimlico there is now a 'Boarding-school for Daughters of the Clergy and Professional Men,' and also an orphanage, both carried on by sisters from Clewer Convent, where confessions are regularly heard by the Father Confessor of that community. This gentleman also rejoices in the title of 'Superior General of the Confraternity of the Blessed Sacrament of the Body and Blood of Christ.' In all schools carried on for the purpose of 'infecting the rising generation with the Popish heresy,' there are Oratories and Confessionals. In the oratory of this school, which is furnished with altar, paintings, crosses, candles, flowers, &c., the sisters conduct the seven daily Romish offices, of Prime, Terce, Sext, Nones, Vespers, Compline, Lauds, where not only the sisters, governesses, pupils, and servants attend for confession, but many ladies, the wives, daughters, and sisters of English Protestants come, 'by appointment,' to kneel at the feet of a Tractarian priest, and disclose to him all family affairs; while he appoints 'penance,' and assumes to himself God's prerogative, 'the forgiveness of sins.'" It is surely time that Parliament should interfere to prevent such abuses as these in the National Church.

The charge intended for delivery at his second visitation, by the late Archbishop of Canterbury, has been published. He pronounces emphatically against the priestly vestments in a passage of which the following is a portion:—"I would observe (what you are doubtless aware of) that the use of these vestments is in the minds of many intimately connected with the idea that an essential element in the Holy Communion is the offering to God a sacrifice of the Body and Blood of Christ, which abide with the elements in a mysterious manner after the act of consecration. The minister wears the vestments at that time as a sacrificing priest. According to this view it would seem that the most important part of this holy sacrament is what we offer to God, not what we receive from Him. This view is not recognised by the Church of England. The doctrine of the Real Presence is, in one sense, the doctrine of the Church of England. She asserts that the Body and Blood of Christ are 'verily and indeed taken and received by the faithful in the Lord's Supper.' And she asserts equally that such presence is not material or corporal, but that Christ's Body 'is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner.'—Art. XXVIII. Christ's presence is effectual for all those intents and purposes for which his body was broken and his blood shed. As to a presence elsewhere than in the heart of the believer, the Church of England is silent, and the words of Hooker therefore represent her views—'The Real Presence of Christ's most Blessed Body and Blood is not to be sought in the Sacrament, but in the worthy receiver of the Sacrament.'"

The Archbishop of York, at a recent meeting of the Church of England Scripture Readers' Society, in Sheffield, alluded to the state of the working classes in that town. "Out of a district of about 2,000 families, 914 enter themselves as going to no place of worship whatever. That is their own account of their own condition. Will anybody please to multiply that by five? then you will have some notion of the amount of positive heathenism in one particular district; and if you will multiply that by the number

of parishes in Sheffield you will get a total not only amazing but indeed appalling. It is impossible that Christian men and women can go to bed and rise up again peacefully in this place when there is around them a mass of unbelief perfectly astounding, with which they ought to be dealing. It very often happens that a man who will spend £400 or £500 a year on his stable, and £150 on his cellar—and he never begrudges those expenses—if he were asked to give £100 to this charity, would be quite electrified by the demand, and if he were betrayed into giving it, would never recover from the astonishment that it would inspire. I wish we could open our minds a little more. What is there so magical in 20s.? Why, if you love your brother, do you only love him to the extent of 20s. if you can spare more? Now let us try, in this day of change and revolution, to disestablish 20s."

The Society for Promoting Christian Knowledge has, after a most stormy meeting, reversed its vote for granting £2,000 to the Dean of Pietermaritzburg, to organise a movement in opposition to Bishop Colenso. The sum to be devoted to Natal is to be under the control of the committee at home, though the amount remains the same.

The "Sunday League" has obtained a triumph in regard to the meeting for lectures and music on Sunday evenings of public halls. The Chief Justice decided that such meetings did not come within the statute for preventing the keeping open of places of entertainment and amusement. They have celebrated their victory with great rejoicings, and such lectures will, we fear, be much multiplied.

The Roman Catholics are about to build a large cathedral in Westminster. They have purchased three acres of land for the purpose. A paper of the Church Union party expresses surprise at the step. It says:—"Corporate Reunionists might reasonably have hoped that the day would come when Westminster Abbey might have been used as the cathedral of the Diocese of Westminster: that is, when the two separated communions are visibly re-united, and the various opposing dioceses are re-arranged."

The Rev. George Hall, principal of the Church Missionaries' Children's Home at Highbury, London, died on Saturday morning, December 12.

Scotland.

(From our own Correspondent.)

The Anti-union party in the Free Church have had what they regard equivalent to a victory. They all but carried a motion (in the Edinburgh Presbytery) to put a stop to the union proceedings. The motion was rejected only by the casting vote of the moderator.

Dr. Norman Macleod has recently delivered in Glasgow a very interesting speech on the subject of Indian missions. In the course of it he said: He firmly believed himself that missionaries knew more about the religious condition of India than any other class of persons did; but he had not trusted to missionaries alone for his information. From the members of the Indian government, from native dignitaries, and, indeed, from every one whose opinion was worth having, he had endeavoured to get at the real condition of matters; and at great meetings in Calcutta and Madras, where missionaries had given statements of their work, he challenged contradiction of these statements on the spot, and the challenge had not been taken up. It might, therefore, be confidently accepted as unchallengeable that missions in India were accomplishing a work which fully justified their continuance; and, more than that, their extension to a very large degree. He wished it to be clearly understood that whatever might be done among the Mahommedans and other sects in Hindostan, the Hindoos were the people, above all others, the mission had to deal with, and just in proportion as the Hindoos were acted upon would be the progress of Christianity in India. Now, the great difficulty with the Hindoo was the difficulty of caste. That was a tremendous difficulty, and one which simple preaching would not get over. It must be clearly kept in mind that we had not to deal with naked savages, but with a highly civilised people. There was not a single person of caste who would listen to preaching. It might, indeed, be as reasonably expected that a Brahmin preaching at Westminster would get the whole of the Lords and Commons for his audience. The means to be used, therefore, was education. There were upwards of 3,000,000 Hindoos and perhaps 90,000 Mahommedans attending government schools, and he argued that the effect of the instruction conveyed to these pupils was to destroy belief in idolatry, and to introduce a far higher style of morality in reference to truth, honour, and justice. Government had acted wisely in not introducing religion into

these schools, because, had this been done, it would give the impression of bringing in the British power to back their religion. He then mentioned that they had now got sixty-three men in India; but, having no congregations, they must be supported from home; and, in connection with this, he said he wanted to press this point, that the whole of the education given by these men was to try to teach the conscience and the will, and elevate the whole moral being sunk down into the deepest degradation and ignorance, and was preparatory to ultimate work. This preparation might go on for fifty or a hundred years, but then the whole system would come down. He added that an attack had been made upon these missions by a Roman Catholic, who characterised them as a gigantic swindle. At some length he refuted this statement, and said that he was not in the habit of making personal allusions; he rather welcomed good wherever he could find it; but he maintained that towards their attempts to extend the Christian Church among the Hindoos proper, the Roman Catholics did nothing, the Roman Catholics do nothing, and the Roman Catholics can do nothing.

Dr. Guthrie has recently been speaking on two favourite subjects — his ragged schools and the stipends of ministers. He advocated the establishment of a compulsory system of education. He defended the Bible teaching of the children in the ragged schools, which are really homes, and in this respect differ from schools of the same designation in England. "I pull a boy out of the gutter, and get hold of the outcast, and take him in that hard-up condition to the ragged school, and I feed him there, and I clothe him there, and I educate him there, and I pray for him there, and when he goes away I follow him, as it were, with a mother's kindness and a father's counsel, and though he has not resided in my house he is the son of my adoption, or she is the daughter of my adoption. And there's the point I cannot get over. I feel myself as much bound in conscience to tell him what I believe to be the truth of God as if he had been born in my own house or was a member of my own family. And standing up for the rights of parents against all men living—because it is God's ordinance—and regarding myself as a parent to those children whom I house, and educate, and feed, and for whom I will be answerable at the bar of divine judgment—believing that, and holding that—I will neither allow priest nor presbyter to interfere with the education of those children."

The Patronage question is again exciting much discussion in the clerical courts of the Established Church. In the Edinburgh Presbytery, Mr. Cumming, of Newington, stated the following:— "Since 1843 there had been forty-eight cases of disputed settlement. If these forty-eight cases of disputed settlement cost on an average £500 apiece, there must have been an expenditure under this act of £24,000 since 1843. If the average was, as was more likely, £800 apiece, they had spent on these, since 1843, £43,400, which would have endowed a whole presbytery of the church." There appears, however, to be an unwillingness to appeal to Parliament on the subject.

A long list is given of the new hierarchy, which it is said the Pope is about to establish, beginning with the historic titles of Archbishop of St. Andrews and of Glasgow. There is some doubt on the subject. At all events Romanism, except in the highest circles, has made very little progress in Scotland.

France.

(From our own Correspondent.)

Disquiet and fear are in high quarters; the spirit of opposition is breathing over the land. It seems to have been let loose by the publication in a small volume of the official documents relative to the *coup d'etat*. Much was unknown by the young, and much had been forgotten by the older portion of the nation; and great indignation has been the consequence. Recriminations, newspaper articles, pamphlets, subscriptions for obnoxious personages, are bringing out splendid oratorical talent in the law courts, but advancing greatly the republican cause; every decision against an author or a newspaper is carried, by the parties condemned, to a higher court, so that the agitation is kept up and increased till the whole political horizon is dark with clouds, apparently charged with no enviable future.

The chasm is widening between the Empire and the intelligent part of the population. "A serious, very serious blunder, says a journal, has been that the government has not attracted the intellectual youth of France; it was eager and willing to rally around the Empire, but disappointments and impatience have violently thrown it into the opposition. We mention this blunder with the more sadness, as Napoleon IV. must of all necessity seek for his support among the young generation now growing up, and which the oppo-

sition will absorb if the government take no heed." Is it not too late? The events of Spain—the second act of its revolution—are not without their effect on France. The Federative republic appears to many the only way of safety for Spain and for Europe. The thought makes headway. It is truly a time of turmoil and of fearful looking forward, for all who take not a firm hold of the sure word of prophecy.

The death of Berryer, and the speeches around the grave of the noble and upright man, of unvarying Catholic and Legitimist principles (his last writing was a touching farewell to his King, Count Chambord), but also the man of liberty and universal benevolence, have not been without their influence. Invidious contrasts are of course drawn; and the noble fibre vibrates throughout the land in awful tones against the little and the base in high places. Incidents, too, are turning up against clerical teaching, turmoil among rigid Catholics respecting the fraudulent wine sold for use in the Mass (!)—foolish prayers to the Virgin used by women to get rid of their husbands, and for a hundred other purposes,—ill-treatment of children by their clerical schoolmasters, unbecoming conduct of priests in various public instances, the executions at Rome—all tell against religion. We can understand even the horrible words pronounced by a *woman* at one of the popular assemblies of students and others at the *Pré aux clercs*, in November last:—"It has been said that marriage was of divine institution, because all power comes of God. We know very well that all power comes of God, and that is why we will have neither God nor the powers!!! (*many salvoes of applause*)."

We should like for once to see a lion-hearted Christian man, radiant with the presence of his Saviour and his soul burning with love to unsaved sinners, go before these assemblies and boldly to tell them what the message of God really has been for him, and is for all who receive it. It might be but a lightning flash—he might be whistled or hooted from the place—but the flash might reveal to some dark soul the precipice yawning before it. Oh! the present day calls for a Gospel as firm as in St. Paul's day, and for men of kindred spirit and power. It is of no avail for societies, churches, or individuals to present their credentials and signatures to the best possible rules and confessions of faith, if their life grows feeble, their faith timid, their walk lax, and their confidence in Christ's grand Gospel *nil*. And so it is that in presence of the overflowing of vice, folly, and atheism, no one dares to bring the simple instrument of God to bear upon the people. If servants of God go among them, it is to wind by a circuitous path to something spiritual, and of course the world despises their cowardice and disbelieves their testimony. We do not doubt excellence of motive, but a decrease of spiritual life—love grown cold—warps the judgment, and causes expediency to appear the right path. *There is a way which seemeth right unto a man; but the end thereof are the ways of death.* The cry is raised here and there of the need of awakening, but too often when God sends an instrument, it is so unlike what was expected, —Naaman's "Behold I thought" is always so far from the mark that the remedy is cast aside, and the fatal lethargy goes on. Lectures are given on various subjects, and some draw considerable numbers both in Paris and elsewhere; these are called conferences, and are sometimes very interesting; but they do not bring the soul into immediate contact with the Divine Healer (even where He is spoken of) by earnest personal application, they are not followed up by conversation between the saved and the unsaved, and visitation is almost universally neglected. But it is really and sincerely supposed to bring souls into a suitable state for ultimately receiving the Gospel. "Moralists have a great work to do," it is urged. By all means, we would say, if they know nothing *better*, but if they are Christians, they are worse than wasting their time. It is a universal revival of life, and (in many) of doctrine too, which France needs. Reader, we beseech you, cry unto God for this!

There are symptoms of good; the Young Men's Christian Association is brightening up to more life, zeal, vigour. Its bulletin is now published at Nismes, where there is life, and a small circle of Christians always on the watch to profit by every ray of warmth sent to them. Lately, the three days' sojourn of an English brother and his wife have been the means of multiplying small meetings, employing a suitable evangelist in neighbouring villages, and three self-supporting Bible-women; it has encouraged some to think of the soldiers, and boldly to go among them, bringing them in contact with the Young Men's Association; and so the circles of good are enlarging. A French Christian writes from thence, "The impulse comes from England, it is her special gift, that of energetic impulse, but it is for us natives to carry it on adapted to the need of the people. Such is the sound view to take of Eng-

land's action—not to let it supersede native effort, but to promote it and stimulate it by *personal visits*, and *liberal aid*.

The fraternal meetings in Lyons took place in November, and were well attended and warm with Christian love. The subjects treated were the *Union of Christians*, and *Sunday Schools*. All met around the Lord's table.

In Lower Britany the annual meeting of pastors took place at the same time in Morlaix, where the venerable M. Jenkins has laboured so long. The difficulties in this part of France are superstition and ignorance, and the Breton language ; but the Gospel is powerful against all obstacles, and many interesting facts brought forward in the private meeting show its power in Britany. Public services were held, and an excursion made to a neighbouring village where many have left Rome, and a chapel and school are open. A young Breton evangelist seconds the pastor.

The various societies are putting forth their circulars, and sending their collectors in Paris, for funds appear low in presence of such vast need, and there is an unwillingness to increase subscriptions.

The African mission-field is receiving a blessing in spiritual things after its long series of trials. In some parts there is a genuine awakening of souls to their need of salvation followed by their believing in Christ and consequently obtaining peace, joy, and holiness. Many children have manifested by their life this blessed change. From all points of the horizon, write the missionaries, we receive souls hungering after truth ; but especially from among the Bataungs. Already the class of candidates for baptism counts from 90 to 100 members. The day of weekly meeting our chapel is as full as it used to be on Sunday, and on Sundays it is overflowing. The service is often interrupted by sobs and tears. Christians, too, are aroused to work, and go forth to spread the Gospel among the heathen around ; and neighbouring places and even chiefs send for preachers. The missionaries are founding schools and encouraging the young as much as possible, forming pious lads for schoolmasters, &c.

Among the various letters to the Pope from Protestants, one is published in the *Croix*, very different in its tone to the antagonistic feeling generally so rife, treating the Romanists as brethren, and promising to pray the Veni Creator with them, that the light, truth, and unity, according to the Gospel, may be given to them and to all.

The government have recognised as valid the Protestant elections for the last renewal of the Paris consistory. There has been a step forward in the Rationalist camp, in that M. Goy declares in print against M. Coquerel, who differs from him on the point, that to refuse to read in public the Creed when a man does not believe it, is a matter of sincerity as well as of prudence. Explain away the meaning of what you read, as you may, it is but for yourself ; it is important to be frank in position as well as in person. M. Goy refuses to read it. M. Coquerel still thinks reading it in public no breach of sincerity.

Belgium.

(From our own Correspondent.)

The Archbishop of Malines has issued, in conjunction with all the Belgian bishops, a collective charge fixing for the Feast of the Immaculate Conception the celebration of an act of consecration of Catholic Belgium to the Sacred Heart of Jesus in the most Holy Sacrament of the Altar ; and calling upon the faithful, and especially the young, to join the Association of St. Francis de Sales, which has been "erected canonically" in all the parishes of Belgium. This is a society founded for the purpose of combating the proselytism of modern infidelity ; its means of action are schools, good books, missions, retreats, &c. The conditions of membership are, to repeat every day an *Ave Maria*, adding, "St. Francis de Sales pray for us" (the omission of which is, however, not to be reckoned a sin). "This prayer, says the charge, coming from the heart of all the members, will form one grand supplication, more powerful than all the might of the adversaries of the faith. . . . But powerful as is prayer, and especially united prayer, the word of God teaches that we must add to it works." Members are to subscribe a halfpenny a month or sixpence a year. Indulgences are granted under the usual conditions of confession, communion, and a visit to some church, with prayers to the intention of the Pope.

The necessity for so unusual a course as a collective appeal from all the bishops is explained by the Archbishop in a Pastoral Instruction on The Great Error of our Times, the antichristian doctrines that are now spreading more and more among all classes of society. It is but too true that infidelity, atheism, and the coarsest materialism are making many converts in Belgium. I have before me a pamphlet that has just

appeared, in which the existence of God, the immortality of the soul and the life to come, are denied as doctrines incapable of proof, immoral and dangerous to society. "It cannot be denied," the writer says, "that religion necessarily begets fanaticism, that worst of all plagues that can afflict the human race, nor can it be denied that men become better with the decay of religious feeling. . . . . Religion is materially and morally fatal to mankind, all it produces is ruin and corruption. It may take centuries to convince men of this, but the time will come. Then men will be happy; then there will be neither wars nor crimes nor deceit. Then men knowing they have but one life will understand the utility of human fraternity," &c. The statistics of crime are not generally considered to favour this view, nor do we find on looking around us that ungodly men are more peaceable, virtuous, or philanthropic than those who profess Christianity, but as the archbishop remarks in his letter, for many it is sufficient to make any assertion, however destitute of proof, for it to be readily believed, provided it is directed against the Christian religion. The picture drawn by Addison in the *Spectator* of the infidels of his day, represents, with the faithfulness of a photograph, the men who say in their hearts there is no God, of all generations. "I cannot," he says, "forbear mentioning a monstrous species of men, who one would not think had any existence in nature, were they not to be met with in ordinary conversation, I mean the zealots in atheism. One would fancy that these men, though they fall far short, in every other respect, of those who make a profession of religion, would at least outshine in this particular, and be exempt from that single fault which seems to grow out of the imprudent fervours of religion. But so it is, that infidelity is propagated with as much fierceness and contention, wrath and indignation, as if the safety of mankind depended upon it. There is something so ridiculous and perverse in this kind of zealots, that one does not know how to set them out in their proper colours. They are a sort of gamesters who are eternally on the fret, though they play for nothing. They are perpetually teazing their friends to come over to them, though at the same time they allow that neither of them will gain anything by the bargain. In short, the zeal of spreading atheism is, if possible, more absurd than atheism itself." It is with much satisfaction that we see the Archbishop of Malines warning the Catholics of Belgium against these teachers, whose infidelity is often but another term for their ignorance, and much that he says is sensible and well argued; but he is sadly hampered by the traditions of his church, and when we see him quoting Scripture in Latin, we are reminded the church which forbids the reading of the word of God, has, by that fundamental error from which flow its corruptions, false doctrines, and intolerance, contributed largely to drive men away from Christ. When he says that nationalism supported by the sword characterises all sects and condemns them, we turn to Rome, and ask by what the temporal power of the Pope is kept up. We agree with him that Christian truth has never suffered from scientific discovery, but has on the contrary always found in the labours of the learned the most striking and unexpected confirmation of its divine origin; but we cannot admit as satisfactory his explanation of the persecution of Galileo, that he was condemned by the Holy Office, whose sentences are not unchangeable, the Popes, Pius V. and Urban VIII., never having consented to sign the decrees. The real purpose of the archbishop's pastoral is shown by the connection he professes to see between the atheistical ravings of the workmen's and students' congresses, and all the recent acts of the liberal government, which in a carefully worded page he enumerates one after another, to pass condemnation on them, one and all, as the fruits of an organised system of hatred against Christ and against his church. In thus expressing on such an occasion opinions which are those of his party, he forgets that he deprives his arguments in favour of religion of all their force. His pastoral changes its character, and becomes merely a political manifesto, which is not likely to be of much service to his friends. It has first had the honours of quotation in the House of Representatives, where the Minister of Justice, replying to a sarcastic remark on his energy in repressing episcopal pretensions, had only to read the passages I refer to, to show that his efforts in that direction are by no means uncalled for.

The chambers have again mounted their hobby-horse, and have been for several days listening to passionate attacks on the government for the measures taken to bring to justice the authors and instigators of the attacks on property, mentioned last month as having taken place at S. Genois. It is difficult not to see some connection between a succession of acts of incendiarism and the threats uttered from the pulpit about

sharing the fate of Sodom and Gomorrah. There may, however, be none, and it would have been more prudent to leave the matter to the tribunals, for these angry discussions only widen the breach between the two great parties, and keep up a spirit of antagonism that affects social relations, and even family ties, and make religious observance a mere party badge. Belgium is losing its character as a Catholic country, which no acts of consecration to the Sacred Heart of Jesus will restore, nor will the Association of St. Francis de Sales preserve the young generation from going astray. Men, it is true, are practically dispensed from over-strict observances, but now the priests are excluded, generally by their own act, from many of the girls' schools. Thus, at Liége, some ladies having established a school under their patronage, applied to the bishop to name a priest who should give religious instruction to those of the pupils whose parents desired it. This request the bishop peremptorily refused to comply with. "The church," he says, "forbids her ministers entering any school where the Catholic religion is not exclusively taught, where youth is exposed to lose its faith in the divinity of the institutions established by the Son of God, by seeing them assimilated to the vain and pernicious inventions of man." He recalls an act of his predecessor, who interdicted a priest from entering a school at Liége, because some of the pupils were Protestants, and received their religious instruction from the Protestant minister. Protestant parents who value their privileges will always prefer sending their children to a Protestant school. And it is natural that Catholic parents should have the same feeling. Yet to deprive children of religious advantages because they are placed in a school where other children receive other religious instruction, is an act of intolerance which can only result in weakening the influence of the priests, and increasing the number of those who disregard their authority and dispense altogether with their services.

Holland.

The following is a description of a meeting for Jewish proselytes held on Wednesday evenings in Amsterdam :—

"We meet at eight p.m. in our large hall. We begin with praise and prayer ; then follow reading of Scripture, and an exposition of one or two questions, with their answers, in the Heidelburg Catechism ; in which exposition I of course have special regard to the wants and circumstances of the proselytes. Prayer and praise then close this the first part of our meeting, which occupies about forty-five minutes.

"Then follows a pause of about half an hour for free conversation and intercourse, during which, accommodating myself to Dutch customs, a cup of coffee is served, and the solemnity and silence of the first part of our meeting is now followed by a good deal of noise and talk ; for it is not to be expected that forty to fifty Jews could converse without making some noise : but for all that, this pause is perhaps the most interesting part of our meeting. The groups that are forming, the lively gesticulations, the animated features, are worth while looking at ; but for all that, I never yet heard an improper or angry word spoken, nor any passion manifested. And when coming near the single groups that have been forming (for I allow moving about, and avail myself of it, in order to speak a kindly word, if possible, to every one), you find that they are either still discussing the subjects spoken of before, or that they are inquiring for one another's welfare and circumstances, and expressing kind sympathy to one another, or are speaking of something connected with the Church of Christ and the spreading of His kingdom.

"On a given signal, however, all noise and conversation cease ; all return to their seats, and another psalm is sung. Then follow some short addresses (not by myself), and with prayer and praise the meeting at length closes. My wish is, that by ten o'clock all should be on their way home ; but I find it difficult to get that accomplished—it is as if they could not tear themselves away from the place."

Spain.

Dr. E. Pressense says that he does not hesitate to attribute the change in the public sentiment of Spain on the subject of religious liberty to the noble sufferings of the Evangelical Christians lately condemed to the galleys and to exile for the crime of praying and reading the Word of God. The most eminent of these confessors of the nineteenth century is the noble Matamoros, who died in consequence of his captivity and owing to his inconsolable grief because he was not allowed to preach Jesus Christ to his countrymen. He has done more for them by his sufferings than by a long

life of active labour. His tears and prayers have been more powerful than the most energetic efforts in Spain could have been. At Lausanne and at Pau institutions have been founded, at his suggestion, where young Spaniards receive instruction who are preparing to enter the ripening harvest.

Germany.

(From our Special Correspondent.)

I HAVE little to communicate to you of special interest this month. The Schleiermacher festival proved a failure so far as exciting any anti-confessional movement. Nothing, indeed, could have been more unfair than for Schenckel and his Prussian allies to attempt to use a great name for party purposes. Schleiermacher's career will ever be associated with an upward progress of German Protestantism from the low Rationalism of last century. We may find errors in his theology—sentimentalism in part, and an attempt to develop Christianity too much into a philosophy. Still there was great earnestness in the man, and an ever-deepening desire to draw near to the personal Saviour as the great object in Christianity. For a party like the Protestant Verein, whose tendencies are all to reduce Christ to a mere man, to attempt to protect themselves under so illustrious a name, is alike unjust to a theologian whom all Germany honours, and unfair on scientific and historical grounds. It is gratifying thus to find that the attempt has ended in discomfiture.

I might notice some other appearances, as of a clergyman called Richter, in the Prussian Parliament, inspired by the same spirit as that of the Protestant Verein generally. But as the details are really of little value, I shall rather limit myself to stating here some general conclusions on the condition of religious Germany which I have gathered from one of its ablest theologians. I may say then that the intermediate party, which favours the United Prussian Church, feels that the present position is one of crisis. The religious mind of Germany has scarcely been ever more agitated since the period of the Reformation. On the one hand, the high Lutheran party are inspired with hopes far higher than at any time during the century. The annexation of Schleswig-Holstein, and that of Hanover in addition, have led them to anticipate the day when there may be re-established a Lutheran Church in Prussia thoroughly separate from the Reformed Church. Hanover, it seems, has decided to have nothing to do with a United Church, nor does Schleswig-Holstein incline to it. Why then, they ask, not divide the church and let the Lutherans form their own communion while the Reformed establish theirs? If the Lutheran party really stood firmly on the old glorious principles of Luther, there might be the less objection to this. We should have consubstantiation again, but modified by the full preaching of a Saviour's imputed righteousness. But as far as regards the latter point, we fear that the Lutheran Church has retrograded from the position of the leader whose name it employs as its standard. And we doubt very much if Luther, were he alive, would recognise them as his representatives. Unquestionably, Melancthon, with his profounder Biblical learning, never would. The peril is thus, that a separate Lutheran Church would be only a stage on the way to a further development, and that High Churchism in Germany, allowed its way, would end, as it is doing in England, in fraternisation with Rome.

Now let us observe that the evils of this would be enormous—not simply as regards the perverts to Rome—but in reference generally to the Christianity of Germany. For if there be a fact of which we may be certain, it is that Germany, as regards its educated mind, revolts as strongly as ever from Rome. There may be a few dilettante, such as we find in the English higher classes, drawn by pure taste, apart almost from any conviction, to Rome, but the intellect of Germany, as of England, revolts against a creed which sacrifices on the shrine of a pretended faith all the God-endowed attributes of our humanity. The success of Lutheranism would, in all likelihood, thus entail the triumph among the masses of Scepticism. The Protestant Verein, with its extreme Broad-Churchism, hopes that its teaching would meet the craving of the people. But this is a folly. Rationalism must lead downward to Scepticism, and Scepticism to Infidelity—we may add in these days, to Materialism.

I believe in these circumstances, and my opinion is that of many of the ablest German theologians, that the hope of Christianity lies in clinging to the Reformation faith, and in the union of those who, with some diversities, still cling to it as the very pavilion of their Christian peace. To such, the independence of the church, the revival of its synodical action, the development of home missions, the Christian activity of the laity, appear the safeguard of the future. There are many difficulties ahead, but we trust and

believe that the United Prussian Church, resting on a sound confessional basis, clinging historically to the Reformation, under the conduct of its able and evangelical leaders, is yet destined to accomplish great things for Germany and the world.

Evangelical Germany turns its attention often to England and the United States. It may not follow in everything your example, or that of your transatlantic daughter, still it desires to profit by your experiences. This is seen, for instance, in the remarkable extension of Sabbath-schools; but this is a topic on which I shall enter more at large in another letter. The success of your popular preachers is also a subject of study. The fame, for instance, of Spurgeon is universally recognised as that of one of the great preachers of the century, and there is much interest felt as to the causes of his success. An exceedingly able *résumé* of his career has recently been published here by Dr. Simon, the Secretary of the London Bible Society, and it will do a great deal of good. It is an exceedingly judicious compendium of Spurgeon's career, well adapted to the German mind, and expressed in excellent German. It has been published for the benefit of a Cabman's Christian Institution in Berlin; and I hope it will at once profit the society, and awaken attention to the immense power of Christian evangelistic effort in England.

Italy.

WALDENSIAN MISSIONS.*

Venice.—The Rev. Dr. Revel writes of Venice: The spiritual work in Venice is most delightful; a few weeks ago I spent six days there. I assisted during the week at the evening meetings in the Sunday-school, and in the services on the Lord's day. The evening meetings during the week were attended by about 150 people, who were most attentive and well-behaved. In the Sunday-school there were 50 children, and I was told that there were fewer than usual, many of the children having gone to the country for the holidays. I was particularly struck with the Sunday morning service, when they partook of the Lord's Supper; there were at least 300 present. The solemn stillness was remarkable, and the preaching was clear, vigorous, faithful and impressive; 105 joined in the communion, and it was a most solemnising occasion. The communicants showed by their countenances that they felt the importance of the act in which they were engaged. On questioning them, I was told that these people, whom Rome now calls heretics and accursed, never found themselves in communion with their Saviour, or experienced the joy of His presence, as they did now, although they had attended mass and had taken the wafer from the hands of the priest. The meeting on Sunday evening brought together more than 350 hearers; the subject of the lecture was slightly controversial, but most earnest and dignified. It had been rendered almost unavoidable on the part of the evangelist, in consequence of a priest, who is considered a great orator, having come expressly to preach a series of discourses against the Vaudois heretics, who, like a set of raging wolves, had rushed into the fold of the patriarch of Venice. Our minister replied to these accusations of M. Berengo, and then published his replies on fly-leaves, which had a large circulation in the town; so much so, that Berengo had to bring his orations to a close more quickly than he had calculated on, as they sent too many of his hearers to our meetings.

Catania.—The Rev. J. Simpson Kay gives the following information: The station at Catania in Sicily still lacks the services of a regularly ordained minister, but the Lord has provided a most valuable substitute in the person of Signor Bellecci, who, after being the instrument in the Divine Hand of originating the church there, has continued to promote its welfare by conducting the weekly religious services. On the occasion of Mr. Kay's recent visit, the Lord's Supper was, for the first time, celebrated, after a fortnight of daily instruction and catechising of those who desired to declare their union to the Lord. Nineteen persons were admitted communicants; and it was a season in which, for the pastor, "Comfort was less marred by those feelings of doubt and dissatisfaction that sometimes deprive a minister of much enjoyment at the table of the Lord." A place of worship has been built on a site offered by Signor Bellecci. Of the cost, amounting to 2,000 francs, fully a third was raised in Catania itself, and the balance has been advanced, in the hope that friends of the Church in Catania will kindly aid in clearing it off.

Messina.—The station at Messina originated in a visit paid to it by Signor Appia of Naples, who proposed to Signor Musmeci (an ex-friar) to begin evangelical operations. This man had been for eighteen years a Lent preacher of great oratorical powers. Under the influence of Signor Bellecci,

* From the report of the Central Committee for England in aid of these missions.

he was led to embrace evangelical views; and he is now, with the Divine blessing, successfully directing the infant church that is there forming. On the two recent occasions that Mr. Kay visited Messina, he had much personal intercourse with Signor Musmeci, and was much gratified by observing "his humble, unassuming spirit, his deep sense of deficiency in the qualifications requisite for an evangelist, and his earnest desire to equip himself for efficient service. He is, indeed, but a child in the scriptures, and I wonder that he succeeds as he does. The people have gathered round him, and the meetings are very well attended." This Messina station is one where eminent divine help is needed, and for which, therefore, prayer is requested, and that grace may be given to the evangelist to act firmly and prudently.

Genoa.—From Genoa the Rev. Matthew Prochet writes, under date 26th August, to a friend:—"I have four services every Sabbath, including the Sabbath-school, and two prayer-meetings during the week, except during the four summer months. The Sunday morning service is well attended, and there are often more than sixty persons present besides the members of the congregation, and of these a good number belong to the educated classes."

The State of Morals in the Romagna.—The dreadful state of morals in certain parts of Italy has lately been brought to light by means of a parliamentary examination, which was instituted on account of the murder of Signor Cappa, the public prosecutor at Ravenna. When this gentleman entered on office, a short time ago, he found that there were many secret societies in the Romagna, which had for their object to facilitate the commission of robberies and other crimes, and to prevent the infliction of punishment on the guilty parties, and that there was hardly a person who did not carry arms about with him. On entering on his duties, Signor Cappa set to work with rare energy to reform this state of matters, and bring the criminals to punishment. This, of course, aroused their vindictive spirit, and he was assassinated in the open street, in full daylight, without a single attempt having been made to arrest the murderer. The examination which followed this crime led to the discovery of the astonishing fact that, out of a population of 209,512 persons, there had been during the space of nine months 64 murders, 237 robberies with violence, 110 cases of stabbing, 481 thefts, 5 cases of wilful fire-raising, along with other crimes, so that from the 1st of September to the 30th of May there had been no fewer than 1,119 crimes. The home minister, in giving these numbers in parliament, described this state of things as the result of the papal government, which had denied justice between man and man, and cruelly oppressed the innocent. This had led to the formation of these societies, who were determined to take the law into their own hands, and ended by themselves being lawless.

Brescia.—There has been considerable improvement on the station at Brescia. Many of you will remember that last year the condition of that church was far from prosperous. Out of the 70 members which once composed that congregation, only 30 remained at the time when Signor Pons was sent there. The departure of many of the members from Brescia and internal divisions in the congregation had produced this diminution, and discouraged and weakened those who remained. But through the blessing of God, and the energy and zeal of our young evangelist, Signor Pons, a good state of matters now exists; and we have reason to hope that the small church at Brescia, which at one time caused us so much anxiety, will yet be the source of great satisfaction. "Household visiting," writes Signor Pons, "has been the means of producing good results. Everywhere I have been received with such affection that the time devoted to this purpose passed imperceptibly away. The subject of our conversation is always the gospel, the church, faith in Jesus Christ, and peace among the brethren." One of the chief encouragements which it has pleased God to grant to this church is the conversion of the most popular Roman Catholic preacher in Brescia—a man of unspotted honesty, and beloved by all the people for his generous and disinterested character. Our earnest prayer is that he may be an instrument, chosen of God, to bring many souls to a knowledge of the redemption which is in Jesus Christ.

Lucca.—For about a year the station at Pisa, on account of the scarcity of labourers, has been united with that at Lucca. Over these stations Signor Auguste Meille has been placed; assisted, however, every Sunday by one of the professors or students of theology from Florence. "In no other city that I know," says Signor Meille, "do the priests possess such power as in Lucca. Under the late duke the clergy ruled despotically both court and people. At that time Lucca possessed 72 churches and 25 convents, all of which are still in existence. The priests cannot be fewer than 300, and may even amount to 400. As

Lucca contains only 22,000 inhabitants, this gives a proportion of twice as many churches, convents, and priests as Rome itself possesses. Lucca has, therefore, with good reason, been called a sacristy. In proportion to the power of the clergy are ever the ignorance and fanaticism of the people. Lucca is not an exception to this rule. The priests are as much opposed to the municipal as to the evangelical schools; hence the municipality has hitherto been able to establish only three schools —two for boys and one for girls—which are very poorly attended. In the country the state of education is even worse; for there the places which are supplied with schools are the exception. As the priests are so numerous and have nothing to do, they introduce themselves into families, and rule them in the most absolute manner, so that any one who opposes them is almost banished from polite society. Hence it is that so few women attend our meetings, and so many of those who are friendly to us lack the courage to declare themselves openly. I could mention both judges, advocates, merchants, and workmen, who in secret read the Bible and evangelical books, but who have not the courage to profess themselves Protestants. As a proof of the fear which the priests inspire, I may mention that, having occasion to employ a printer to do some work for me, I was obliged to go to Pisa to get it performed, as no one had the courage to work for the evangelical minister." During the last three months, however, the condition of this station has somewhat improved. This our evangelist ascribes partly to the establishment of an evangelical school in Lucca, and partly to two series of conferences held by Signor Gavazzi, which caused great excitement. Since then the meetings have been more numerously attended; and at Easter, on the occasion of Dr. De Sanctis dispensing the communion, there were more than 80 persons present.

Ancona.—At Ancona, Signor Vittorini, an ex-priest, continues to minister, amidst innumerable obstacles, arising chiefly from religious indifference, to a congregation of about thirty persons, twenty-six of whom are now communicants. He has also commenced an evening school, which last winter was attended by forty-eight pupils. The members of this congregation have proved their sincerity by raising 180 francs to aid the work of evangelisation. Signor Vittorini also visits from time to time the village of Pesaro, where there are from twelve to fifteen evangelici, to whom he breaks the word of life.

Leghorn.—The station at Leghorn has also during the past year had several trials to endure, from attempts that have been made to introduce divisions into the congregation, which have happily failed—from the death of several of the members by cholera, and from the misery which many families and individuals had to endure on account of the financial crisis. There are, however, many causes for joy and thanksgiving in connection with this congregation, which continues to be one of the most flourishing of those connected with our mission. An old theatre, capable of holding from 400 to 500 persons, having been hired, and converted into a chapel, was opened on the 15th March by Signor Gavazzi, and has since then been attended by a numerous congregation—distinct from that which still assembles in the old church—who meet on Sunday and also on a week-day evening to hear the preaching of the Gospel. In the original congregation 29 persons were for the first time admitted to the Lord's Table during the past year. There are now four schools connected with this congregation, which are attended by 148 children, being 38 more than last year. All the expenses connected with the services of this church, except the salary of the pastor, are defrayed by money raised by the congregation, who also, by means of a Mutual Aid Society, assist the poor and infirm, and provide a decent funeral for those who are unable to procure this. In the recent prosecution against Signor Ribetti for having spoken against the religion of the state, God has been pleased, by means of the sentence which was delivered at the Court of Appeal at Lucca, to add another stone to the edifice of religious liberty which is being raised in Italy.

Naples.—You have already heard of the severe blow which it pleased God to inflict upon the station at Naples by removing our beloved and lamented Signor Gregori. On receiving intelligence of this loss, Signor Appia, who was formerly associated with Signor Gregori at this station, felt constrained to offer his services, at least for a time, as evangelist at Naples. This the commission gratefully accepted, and he has been appointed, along with Signor De Vita, to superintend the work there. In their labours the evangelists have many trials to encounter, arising chiefly from the want of spiritual life which is manifested by many members of the congregation. The schools afford much encouragement. There is also in connection with this station an orphanage, which was founded by Signor Gregori, and now affords a home to eight children.

Greece.

Dr. Bellows writes in the *Liberal Christian*:—"The Hellenic Church is now governed by a Sacred Synod, of which the Metropolitan of Athens is president. It is independent, since 1833, of the Patriarch of Constantinople. It has eleven archbishops and twenty-four episcopal sees. The state supports the bishops, but the rest of the clergy are dependent on the voluntary gifts of the people, and on the sale of prayers and the fees for ceremonies. They dress shabbily, and live meanly, and appear to be worthy of little more than they receive. To read and write is a sufficient literary qualification for the priesthood. The people have practically some choice in their priest, who is generally granted to their petitions. It might be hoped that the public education of the people, and especially the influence of the gymnasia and university, would supply annually a considerable body of instructed young men for the church, who could not fail to raise its character. But, alas! the influence of learning upon those who have been brought up in these dark superstitions is not thus far to make enlightened Christians, but only rank infidels. It is the rarest thing for any graduate of the Athens University to go into the Greek Church. It seems to be beyond hope of any reform in Greece, and to be fast becoming merely the church of the ignorant and the weak."

Burmah.

Mr. Stevens, of the American Baptist Missionary Union Mission, writes of a tour to the East of Prome:—

"The nature of the country seems to have a decided effect upon the character of the inhabitants. The plains I found full of palm trees springing out of the rice fields on every hand. The lowlanders are engaged to a great extent in obtaining from these an intoxicating drink called toddy. The dissipating effects of drinking this, are manifest in the ignorance, shiftlessness, and lack of self-respect, stamped on the countenances of the people. I was surprised to find so few of the men able to read, and still more so, that they did not feel ashamed of their ignorance. At the foot of the hills, however, where the toddy palms are comparatively few, and in the villages nestled among the hills themselves, is to be found a sturdier, more industrious, and more intelligent class of men, engaged in felling the forest, planting patches of cotton, the mulberry and vegetable gardens, breeding the silk-worm and manufacturing raw silk, as well as cultivating rice. In this latter region, a distance of thirty-five or forty miles from Prome, we have, as might be expected, many more signs for encouragement than under the shadow of the palm groves.

"The three who have come down thence to the banks of the Irrawadi, to make a profession of Christianity, have on their return boldly stood forth as 'Jesus Christ's men,' in the midst of their heathen neighbours. The brother of Ko Ktan, the first convert from among these well-to-do gardeners and farmers, asked for baptism a year ago, but was advised to wait, as he admitted then that though intellectually convinced of the truth of the Christian religion, he had not yet formed the habit of prayer to the Eternal God. The prayers and labours of his elder brother appear to have been blessed to the conversion of this young man, whose name is Moung Tha-Hlay. In a little pond near the village of Yua-boo, where two of the disciples reside, the rite of baptism was administered for the first time in all that region, on the morning of the Lord's Day, April 12th, 1868. A company of about twenty men, some of whom had heard his confession, followed us to the water-side, and saw Oo Khong baptise him.

"As for the southern part of the field, I am happy to be able to add that two of the Karen women to whom I referred in my last as living in Taling-gong, town of Enma, where Moung Shway-Nee is stationed, have had grace given them to come out boldly on the Lord's side. As a consequence, one of them, a widow by the name of of Mah Ngway, at the age of fifty, was turned out of house and home by her son. By the end of the week he called her back; but I fear that his motive was not so much repentance for his unfilial conduct, as the desire to have her help in the care of the children. Two other Karen females are expecting to be baptised at that village soon."

Mr. Norris, a missionary of the American Baptist Missionary Union, reports in the last *Missionary Magazine* his late visit to the Northern Siam, and the palace of the king of Zimmay. Though torn and worn by travel, he was most hospitably received by the king, who bears the reputation of a very cruel tyrant. To his surprise, he found another missionary already settled in the town. Zimmay is in about the centre of the Karen population, among whom the Baptists have had, perhaps, the most successful mission of modern times. He

found that the language used by the Karens of the North was the same as that of the tribes among whom he had been labouring. The report of his journey is very interesting, reminding one of the faith of Müller's life of trust.

Sandwich Islands.

THE *American Missionary Herald* in referring to the statistics of the Sandwich Islands churches for the last year, just received, show the addition of 827 members by profession, 661 deaths, and 109 excommunications. The whole number of members now in regular standing is 17,397. The contributions reported are—for support of pastors, 7,047.95 dols.; for church building 12,275.81 dols.; to the Hawaiian Board, 4,073.51 dols.; objects not mentioned (in English) 1,215.60 dols.; miscellaneous, 4,255.89 dols.; total, 29,023.17 dols. The amount is an average of nearly 1.67 dol. to each church member.

Cape Coast Colony.

THE Hottentots throughout Cape Colony, pure and mixed, number 79,966. Many of them are rising in the scale of education, civilisation, and religion. They are principally under the care of the missionaries of the London Missionary Society. Their language is Dutch, though many of them are learning English. In one of their towns, containing over a thousand people, they have built a chapel which will seat about 600. It is crowded with well-dressed and well-behaved worshippers. The Kaffirs are a fine race of people. Many have well-formed heads and pleasing features, such as would be deemed handsome in a European. They walk erect, with a firm step; and, when occasion presents, show great agility. Before they had regular mail facilities, a Kaffir twice each week carried a load of papers (*The Graham's Town Journal*) after dark, forty-six miles, to Fort Beaufort, and delivered them there at day-dawn the next morning. The overland mail from Cape Colony to Natal is carried a distance of over 400 miles by Kaffirs on foot. Traders and missionaries often send books and other articles in the mail-bags, amounting sometimes to a load more suitable for a horse than a man. The Kaffir language is probably spoken by one million souls in South Africa, and by some millions in Central Africa, whence the South African Kaffirs appear to have emigrated.—*New York Independent.*

United States.

THE AMERICAN BOARD.

THE General Survey of the Missions of the American Board of Commissioners for Foreign Missions, 1868, states :—

The review of the past year presents but few changes in the general character of our work. The ground previously occupied has been held and cultivated as thoroughly as the inadequate force of labourers would permit. New and advanced positions have been taken in China, in the Bulgarian field, and among the Armenians of Koordistan and Persia; but the progress made has been more in the direction of internal than of external growth. The churches already existing have been strengthened, 15 new churches have been organised, 29 new out-stations taken, the force of native agents increased from 928 to 965, and 1821 additions to the churches are reported on profession of faith — an increase of more than 350 upon the additions of last year.

The progress in independence is indicated by the larger contributions to various Christian objects, and the constantly increasing number of native pastors of self-supporting churches. The independent, self-sustaining churches now number 52, and 101 native ministers are to be found in the pastoral office—an increase of 17 during the year. These independent churches represent finished missionary work. At many points the proper work of the missionary is as much completed as in the cities of our own country. But new openings, represented by out-stations, present themselves yet more rapidly, and the labour of the missionary, for the present, is increased rather than lessened. 18 labourers have been withdrawn from the whole number connected with the missionary work of the board. As 30 new labourers have gone forth, there has been a net gain of 12 to the number in active service, and 16 are ready to leave in a few weeks.

Of the 30 who have gone out to the foreign field this year for the first time, 13 are single ladies, and 7 more are included among the 16 ready to go.

Twenty years.—Summing up some of the results of our work, we find the 30 churches of our missions in Asia and Africa twenty years ago, with a membership of 765, now increased to 155 churches and 6,796 members in the same fields; the 24 native preachers of that time, including the Hawaiian, now represented by 101 settled

pastors, and more than 200 other licensed preachers; a few thousand dollars contributed to the support of their own institutions changed to nearly 70,000 dols. the past year, while 52 independent self-supporting churches illustrate finished work. These results, it is believed, must be gratifying to every friend of Christian missions. They show the preparation that has been made for the yet more rapid advance of the Gospel. The 332 devoted Christian men and women from our churches, with a corps of 965 native labourers, 220 churches set up as light centres, with a membership of over 25,000 living witnesses to the excellence of the Gospel in thousands of villages and cities round the globe,—this is the power for Christ, commended to our faith, our hopes and prayers.

As suggesting the economy of the American Board's missionary operations, Dr. Perkins notices the fact that the salary of the British consul at Tabreez "has been about as much as is expended by the six families of the mission in Persia," and states other particulars in regard to their expenses, which it cannot be needful to repeat here in order to convince our readers that they "could not make any great display of wealth," though their "equipage, and expenses for comforts, necessary to the preservation of health, are above those of the down-trodden Nestorians, in their mud hovels."

The American Church Missionary Society has had 108 home and foreign missionaries under appointment this year, against 60 last year.

The *New York Independent* says Puritan Thanksgiving has now become fairly nationalised, not by the President's proclamation, but by its adoption by the people, who are learning, far west of the Hudson, and south of that parallel of latitude which New England emigration has generally preferred to follow, that one good thing at least has come out of the Nazareth of Plymouth Bay. The day was celebrated by the large congregations who, notwithstanding the storm, gave thanks in the churches, and by the sending of portions to those who lacked. Mr. Beecher's sermon was among the most remarkable delivered. Speaking first of Araham, as the representative of the family, as well as the father of nations, he spoke of this family festival which has come to us from the Yankee:

"The Yankee that grabs; the Yankee that grinds, and cozens, and sneaks; that smiles his ghastliest prettiest to make a cent, and grasps and keeps it as if it were the revenue of an empire; and does all this out of love for money—oh! poor Yankee! Nevertheless, who are they that build colleges? who are they whose states have in the worst times the best credit? They were the body politic of Yankees. Anybody but a Yankee would have died in Massachusetts long ago, or have become an Esquimaux; 'twas such an unloveable, inhospitable climate. The Yankee, after all, grinds to some purpose."

"Proceeding to glorify the family relation, he advocated early marriages, with a view to more happy homes; but not the boarding-house life, which he exhorted young people to avoid as they would Sodom and Gomorrah. He spoke the most encouraging words about the position of woman in society, and the claims that are being put forth on her behalf to give her new rank and dignity. It was in vain, he said, to cry out against her, or her coming honours and advancements. It was destiny! It was God moving on the face of those waters. Woman began at zero, and had slowly emancipated herself. Men pretended to be afraid that she should unsex herself in these agitations and by the acquisition of political power. Ah! said he, God's work was too well done originally for that! Woman would retain her sex. Through all the phases of her development, she has met with the same cry. She could never change. Could a man by rocking the cradle for six of his children become a woman? It was the extreme of namby-pamby nonsense. Sex was wool-dyed in God's colours, and would never wash out.

"He pictured the joy of a beautiful and virtuous home; and said, if young people put off choosing a wife until they thought they could support her in the finery and licentious extravagances of the times, they would put it off for ever. And perhaps it was best, if the paying for this finery was to be the aim and end of marriage, that they should put it off altogether. A log-cabin, with two loving people inside, was richer and better than the Fifth Avenue Hotel without it. He concluded by admonishing his hearers to spend the day with a royal hospitality, entertaining all pure, beautiful, and joyous thoughts and feelings; not forgetting the poor and the needy, nor thankfulness to God, who had been so bountiful to them and their country."

Dr. J. P. Thompson's discourse touched more upon the political relations of the country, showing how we could secure an "abundance of peace as long as the moon endureth," by obliter-

ating sectionalism, assuring practical liberty over the land, restraining the violence of the party press, securing purity of elections, arresting the control of the Romanists over our education and charities, and by discountenancing foreign combinations which should give a solid "Irish vote" or German vote. By general request, the sermon was repeated last Sabbath.

Dr. Francis Vinton saw cause of thanksgiving in the quiet presidential election, and in what the Episcopal General Convention did do and did not do.

Dr. Bellows defended our pardonable national pride, and spoke of America as having more than doubled the wealth of the world by stimulating commercial progress; and this is the result of the much-abused materialism of the day. Wealth is a necessity to redeem the world to higher ends. Materialism means scientific investigation, the unriddling of all the secrets of the universe; and man is never vindicating his intellectual sovereignty more than when studying and subduing nature.

Dr. William Adams denounced an elective judiciary. Dr. John Hall said that never for a moment had he regretted coming to this country. Rev. J. D. Fulton, of Tremont Temple, Boston, insisted that woman had no right to be a man. The High Episcopal churches generally had elaborated choral services. In the Jewish synagogues ardent patriotic sentiments were expressed. We hear that in Berlin and elsewhere in foreign lands the day was appropriately observed by American residents.

The poor in this and other cities were not neglected. At the Five Points House of Industry some 500 children sat down to bountiful tables; on which, among other viands, was a sheep roasted whole, wreathed with ribbons and punctured with red and white roses cut from turnips. At the Howard Mission a thousand dollars' worth of provisions was supplied. Similar provision was made for a dozen other institutions where boys or girls are cared for; and the only exception we know of was the Newsboys' Lodging House, which was neglected.

British Columbia.

In British Columbia, eight years ago, there was but one clergyman and one church. Since then 27 parishes and missions have been formed; 32 churches, mission-chapels, and schools, and 15 rectories have been erected or purchased. Among the heathen the Church of England has seven missions. . . . The Bishop of Rupertsland, whom we hope to have the pleasure of seeing at our anniversary, thus describes his diocese:—

"In considering this diocese, its singular position hitherto must be borne in mind.

"1. It has no market except for furs. It is still 400 miles from any other civilised community, and no roads over that distance, except what rough carts make. The committee have only to fancy the state of some 10,000 people scattered over 100 miles in extent, say from Aberdeen to Inverness, if their only communication was with London by carts over a tract uninhabited except by wandering Sioux Indians, whose absence would be preferable. Instead of its being any matter of surprise that the people cannot maintain their ministers, the wonder is, that they manage as they do to maintain themselves. This simply arises from the great fertility of the soil. Before many years the entrance into Minnesota of emigrants will remove the barrier of 400 miles of uninhabited country, and then a very large population may be expected here.

"2. The European Protestant population is almost entirely of Presbyterian origin. Every year sees an increase of Presbyterians from Scotland, who come to serve under the Hudson's Bay Company. The earlier missionaries gave way very much to their scruples. The whole question it is, perhaps, not desirable to enter into. It is enough to say that now there is no portion of the English Church where the service is done more thoroughly in accordance with the directions of the Book of Common Prayer."

Among the Indians in British Columbia there has been going on for some time a delightful work of grace. One man, aged sixty-five, said, "I feel like an infant, not able to say much; but I know that my heart is turned to God, and that He has given his Son to wash away my sins in his blood." Another, a woman, aged seventy-five, said, "My sins have stood in my way; I wish to put them off; I believe in Jesus." —*American Church Missionary Register.*

A missionary of the Church of England, the late Mr. Tucker, who sailed to India in 1842, and returned in 1864, on account of feeble health, was permitted to baptise 3,500 converts, induced the natives to destroy 54 idolatrous temples, aided in building 64 Christian churches, and had the joy of seeing 13 of his native converts ordained to the work of the Gospel ministry.

SUGGESTIONS AND REPLIES.

CRIPPLES' HOME.

Dear Sir,—It is estimated that there is in England alone a floating population of 100,000 cripples of both sexes, and yet, I believe, there are only two institutions in England for their use and benefit. One, for girls, located in the Marylebone Road, where hundreds of crippled girls, all poor and neglected in their homes, many street beggars, a few taken from infirmaries, several brought out of dens of vice and sin, have been received and benefited by proper Christian supervision, medical treatment, a regular dietary, and careful instruction in some feminine occupation, which has enabled many of them to support themselves in respectability and comfort. So encouraging a result led to the establishment, in November, 1865, of a similar home for boys, which has been located in Kensington. The difficulty of obtaining proper premises for their accommodation compelled the Committee to engage two separate houses at some distance from each other—one as a dormitory, and the other as working quarters—a most inconvenient and objectionable arrangement, especially for cripples. With all these disadvantages, the Home has since its foundation had an average of thirty-three boys as inmates, from all parts of the kingdom, who are fed, clothed, educated on Christian principles, and taught a trade which will enable them to earn a livelihood in time to come. The want of accommodation and means has limited the institution to instruction in carpentering, tailoring, and die-stamping. The Committee, however, has been using every exertion to remedy this defect, and has at last, through the Divine blessing, secured most eligible freehold premises, with upwards of an acre of land as a recreation ground; a desideratum in the case of boys so conditioned. This house is situated in Wright's Lane, running out of High Street, Kensington, and costs £6,000; but to adapt the dwelling for the objects of the institution, as well as to accommodate a larger number of boys, £4,000 more will be required; and for the provision of this sum of £10,000 we must look to the generous support of the public. The want of room has compelled the Committee to entertain only thirty-three out of more than 200 applicants. The Committee, therefore, looking first to the Almighty Disposer of all hearts, appeals to every Christian patriot and every compassionate heart for contributions to enable it to pay this large sum and establish this institution on a firm basis. May I entreat your warm advocacy of this object?—Yours sincrely,

D'Ormieeux von Streng.

2, Cleveland Terrace Gardens, South Kensington.

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LITERATURE.

A valuable addition is made to the libraries of Students in the Bible, in three volumes,* by Mr. Carpenter, well known by various scriptural works. The book is admirably arranged, and most comprehensive in its treatment of subjects. There is the state of mind necessary to the reverent study of the Scriptures, directions for reading them in an orderly manner, the chronological order of events; the various styles of literature are also treated of, and the aspects of modern infidelity. In the second volume we have the astronomy, geology, mineralogy, botany and zoology of the Old Testament scriptures considered. In the last volume there is a careful examination of difficulties started in recent times. The whole book will be found an important auxiliary to Scripture study, whether for reading through or for reference.

Dr. Duff, the well-known missionary, contributes a little volume† on Lord Haddo, and his son who was killed last year at Cambridge. It is a reprint from the *Sunday at Home.* Lord Haddo, who died soon after he attained to the Earldom of Aberdeen, having been long in delicate health, was a man not only of decided Christian character, but who did much in his Master's cause. With Lady Haddo he devoted himself in many ways to the promotion of the good of souls, both in this country and in Egypt. His family were carefully trained in the principles of the faith, and his son here spoken of followed in his footsteps. This book, written by a man so devoted in his own character, is calculated to be eminently useful, especially to young men.

* *An Introduction to the Reading and Study of the English Bible.* By William Carpenter. *S. W. Partridge & Co.*

† *The True Nobility. Sketches of the Life and Character of Lord Haddo and of his son, the Hon. J. H. H. Gordon.* By Alexander Duff, D.D., LL.D. *The Religious Tract Society.*

A collection of sermons,* and heads of sermons, prepared with care, and well selected, is of great value to ministers themselves. This Analyst is designed to form a medium of intercourse between preachers and thinkers of all denominations. There are sermons in full from some of the best preachers of the day, explanations of "mis-read passages of Scripture," extracts from the foreign pulpit, a new translation of St. Mark's Gospel, the preacher's directory, outlines of sermons, rough notes for extempore preaching, and germs of sermons. There is thus to be found *multum in parvo*. The volume is judiciously edited, and will be of great use to many students of Scripture.

Dr. De Pressensé's works on the "Times, Life and Work of Jesus Christ" † is already known. It has now attained a second edition, corrected where various inaccuracies had occurred. The author writes with a view to Rénan, but his book is far from being controversial only. It contains a comprehensive glance of the whole events, as recorded, of the Life of Christ, and leaves the impression, rather than reasons it out, of the divine nature and superhuman power of our Lord. There is a very able chapter on the Resurrection of Christ—the great turning-point of the whole controversy. It is a book eminently adapted to be useful, in the present state of thought and doubt, to those whose faith is not well established ; but it is also fitted to furnish to all, a connected, interesting, and intelligent view of Christ and his works.

The proceedings of the Amsterdam Conference‡ of the Evangelical Alliance, which have just been published in a large volume, contain an immense amount of information, furnished by men of the highest calibre. There is, first, The Religious Condition of Christendom, with papers from Tholuck, Rosseau, St. Hildaire, Kalkar, Meille, Van Lennep, and others ; second, Theology, under which many discussions of the day are ranged, with papers from Birks, Herzog, Riggenbach, MacCosh, Van Oestersee, and others ; third, Social Questions, treated also by a number of distinguished men ; fourth, Christian Philanthropy ; and fifth, Christian Missions. This is an admirable book of reference for those who desire to have beside them information and argument on many of the leading topics of the time. The division is good, and the editing does credit to Dr. Steane. The papers contain the condensed conclusions of many of the most profound men of the Christian world. The next conference is, we believe, to be held in New York, in the autumn of this year.

There is no epistle of more interest and difficulty than that of the Hebrews.* The references in many places are such as can only be understood by very careful acquaintance with the Old Testament. The writer treats the subject with originality. He considers the epistle is not addressed to the Church, but to the Hebrew nation, and, therefore, as so argumentative. Its scope and purport can, he says, be comprehended only by placing ourselves in the circumstances in which Israel were at this time. The argument is to lead from their national isolation unto Christ. The author does his work in a commendable manner, and though there are many interpretations with which we might not be disposed to agree, we can commend the Commentary as original and as valuable, especially to ministers.

CHILDREN'S BOOKS.

Mr. Edwin Hodder, known by his previous tales, *The Junior Clerk* and *Tossed on the Waves*, writes a very pleasant tale for boys, entitled *Lost in Paris*,† giving an account of the adventures of an English youth. The other tales are shorter, but they are all racily written. The illustrations are also good.

Queer Discourses on Queer Proverbs‡ is a book written for younger children, in which well-known proverbs are turned to account by precepts and examples simply but wisely given. It is a book especially fitted to interest children—to make them think, and think well. There could not be a nicer or more useful book for a present.

A number of Scripture Stories are told in a way fitted to impress young children, in a little book, entitled *Richard Blake and his Little Green Bible*.§ It is a very capital book to read out to the little ones on a Sabbath afternoon. The author understands well the nature of children, and the method of gaining their attention.

* *The Pulpit Analyst.* Vol. III. *Hodder & Stoughton.*

† *Jesus Christ: his Times, Life and Work.* By E. de Pressensé, D.D. Translated by Annie Harwood. *Hodder & Stoughton.*

‡ *Proceedings of the Amsterdam Conference of the Evangelical Alliance,* held in August, 1867. Edited by Edward Steane, D.D. Office, 7, Adam Street.

* *Comments on the Epistle to the Hebrews.* By Robert Nelson. *Morgan & Chase.*

† *Lost in Paris, and other Tales.* By Edwin Hodder. *Hodder & Stoughton.*

‡ *Queer Discourses on Queer Proverbs.* By Old Merry. *Hodder & Stoughton.*

§ *Richard Blake and his little Green Bible.* A Legend, by M. H. Edinburgh: *Johnstone & Hunter.*

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